

FH
MVSEVM
BRITANNICVM

Phenician	Sigean	Nemean	Delian	Attic	Teian	Heracleian
Α Ν	Α Α	Α Α	Α	Α	Α	Α
Β Θ				Β	Β	
Γ Ι	Λ			Λ	Γ	
Δ Ϝ	Δ Δ	Δ	Δ	Δ	Δ	Δ
Ε Ϟ	Ϟ Ϟ	Ε Ϟ	Ϟ	Ε	Ε	Ε
Υ ϝ			Λ			
Ζ ϝ				Ι	Ι	Ι
Η Ϻ				Η	Η	Η
Θ Ϟ	⊕	⊙	⊕	⊙	⊙	⊙
Α Ϟ	Ι	Ι	Ι	Ι	Ι	Ι
Κ Ϟ	Κ Κ	Κ	Κ	Κ	Κ	Κ
Λ Ϟ	Λ Λ	Λ	Λ	Λ	Λ	Λ
Μ Ϟ	Μ Μ	Μ	Μ	Μ	Μ	Μ
Ν Ϟ	Ν Ν	Ν	Ν	Ν	Ν	Ν
Ξ Ϟ				Ξ	Ξ	Ξ
Ο Ϟ	Ο	Ο	Ο	Ο	Ο	Ο
Π Ϟ	Π Π	Π Π		Π	Π	Π
Ρ Ϟ	Ρ Ρ	Ρ	Ρ	Ρ	Ρ	Ρ
Σ Ϟ	Σ Σ	Σ	Σ	Σ	Σ	Σ
Τ Ϟ	Τ	Τ	Τ	Τ	Τ	Τ
Υ Ϟ	Υ Υ	Υ	Υ	Υ	Υ	Υ
Φ Ϟ	+	Χ	Φ	Φ	Φ	Φ
Χ Ϟ	Ο			Χ	Χ	Χ
Ω Ϟ	Ω			Ω	Ω	Ω

Marmor Sandvic.	Herodis Attici	Variae per ordinem ætatis formæ.
A	A	Α ΑΘ Λ + α α α α ÷ τ
B		Β Β Β Β υ Β β
Γ	Λ	γ γ
Δ	D	Δ Δ Δ Δ δ Δ
E	E	Ε Ε Ε Ε
		ζ ζ ζ ζ
H	H	Η Η η
Θ	Θ	Θ Θ θ θ ϑ
I	I	Ι Ι
K	K	Κ Κ κ
Λ	L	Λ Λ λ
M	M	Μ Μ μ μ
N	N	Ν Ν ν ν
Ξ		Ξ Ξ ξ ξ ζ ζ ζ ζ
Ο	O	Ο Ο ο ο
Π	Π	Π Π π
Ρ	R	Ρ Ρ ρ
Σ	ς	Σ Σ σ σ
Υ	T	Υ Υ υ υ
Φ	Υ	Φ Φ φ φ
Χ	+	Χ
ψ		+ ψ
Ω	OI	Ω Ω ω ω ω π ∞

Table per alphabet latin

A T A + A A A
 B B B A A A
 C C C A A A
 D D D A A A
 E E E A A A
 F F F A A A
 G G G A A A
 H H H A A A
 I I I A A A
 K K K A A A
 L L L A A A
 M M M A A A
 N N N A A A
 O O O A A A
 P P P A A A
 Q Q Q A A A
 R R R A A A
 S S S A A A
 T T T A A A
 U U U A A A
 V V V A A A
 W W W A A A
 X X X A A A
 Y Y Y A A A
 Z Z Z A A A

Latin	Alphabet
A	A
B	B
C	C
D	D
E	E
F	F
G	G
H	H
I	I
K	K
L	L
M	M
N	N
O	O
P	P
Q	Q
R	R
S	S
T	T
U	U
V	V
W	W
X	X
Y	Y
Z	Z

12a

THE
ORIGIN AND STRUCTURE
OF THE
GREEK TONGUE.

IN A
SERIES OF LETTERS.

ADDRESSED TO
A YOUNG NOBLEMAN.

BY GREGORY SHARPE, L.L.D. K.

LATE MASTER OF THE TEMPLE,
Chaplain in Ordinary to his MAJESTY, and Fellow of
the Royal and Antiquarian Societies.

Ὅς ἀν εἶδῃ τὰ ὀνόματα εἰσεῖται καὶ τὰ πράγματα.

PLATO.

A NEW EDITION.

L O N D O N :

Printed for WILLIAM RICHARDSON;

And Sold by T. LONGMAN, in Pater-noster-Row; J.
DODSLEY, in Pallmall; and RICHARDSON and URQU-
HART, under the Royal Exchange.

M.DCC,LXXVII,

2

LETTER I.

MY LORD,

THE advantages your lordship will derive from an intimate acquaintance with the Greek authors, are too many and too great to be described in one short letter, designed merely as an introduction to others, in which the principles of that language are demonstrated.

The Greeks have left the most durable monuments of human wisdom, fortitude, magnificence, and ingenuity, in their improvement of every art and science, and in the finest writings upon every subject necessary, profitable, elegant, or entertaining.

A 2

The

The Greeks have furnished the brighest examples of every virtue and accomplishment, natural or acquired, political, moral, military : they excelled in mathematics and philosophy ; in all the forms of government, in architecture, navigation, commerce, war: as orators, poets, and historians they stand as yet unrivalled, and are like to stand so for ever ; nor are they less to be admired for the exercises and amusements they invented and brought to perfection, in the institution of their public games, their theatres and sports.

Let me further observe to your lordship, that in vain you will look for these admired excellencies in any of the best translations from the Greek : they may, indeed, communicate some knowledge of what the originals contain ; they may present you with propositions, characters, and events : but, allowing them to be more faithful, more accurate than they really are, or can well be, still they are no better than copies, in which the spirit and lustre of the originals are almost totally lost. The mind may be
in-

instructed, but will not be enchanted: the picture may bear some faint resemblance, and, if painted by a masterly hand, give pleasure; but who would be satisfied with the canvas, when he may possess the real object? Who would prefer a piece of coloured glass to the diamond? It is not possible to preserve the beauties of the original in a translation. The powers of the Greek are vastly beyond those of any other tongue. Whatever the Asiatics describe is always felt and almost seen: motion and music are in every tone, and enthusiasm and enchantment possess the mind:

*Graius ingenium, Graius dedit ore rotundo
Musa loqui.*

HOR.

The man, my lord, who reads Greek has a resource that at all times can give a pleasure to which modern dissipation is a stranger. All our time, which is too short for the soul to arrive at full perfection and excellence, should not be wasted in amusements that afford no exercise to the body, no improvement to the mind. Let us renew our ac-

quaintance with the sages of antiquity, with the writings of men who have done honor to human kind; to whom the world owes the most useful discoveries, and from whom posterity may learn all that is elegant, magnificent, and glorious.

But however beautiful and pleasing the prospect, the common way to it has been deemed so very rough and tedious, that many have been deterred hereby from undertaking the journey. This difficulty, it is hoped, will intirely be removed by the following letters addressed to your lordship, in which the road is made smooth and easy, and the traveller entertained and delighted at every step he takes. In the old way the memory was burdened with a load of terms and terminations without any aid from reason: in this, not one single variety occurs in any grammatical inflexion, that is not fairly accounted for from first principles. The effect is not produced without a cause; nothing exists without a reason; and when the reason is given, or a proposition demonstrated, it is rarely

rarely forgotten. The mind is so constituted as to be delighted with demonstration and argument; and I am really persuaded that grammar, which before was undertaken with great labor and pain for several years, and the desired success or satisfaction reached but by very few, will now be as pleasing as any other application of the mind for the discovery of truth.

The materials with which the Greek language is built are all brought from the East; many are still to be found in Arabia, in Persia, and Ægypt. The grammatical varieties in nouns are made by adding the several parts of the subjunctive article *ὅς*, *ᾗ*, *ὅ*, as terminations to the original theme or root: the verbs are constructed and varied by the addition and mixture of the assisting verb *εἰμι*. From the subjunctive article and the assisting verb it will be very easy to deduce every declension of nouns and conjugation of verbs. The article and assisting verb are to be carefully committed to memory, and then every other part of
speech

speech will be easily acquired, and not easily forgotten.

All the possible ways of treating grammar are no more than three. The first, as in these papers, is by shewing the causes of every variety of inflexion, by the analysis and composition of all the several parts of which the Greek tongue is compounded. The second is by *paradigmata* or examples, which your lordship is desired to have continually before you when you read these letters. And I beg leave to recommend to you the drawing out the *paradigmata* at full length, assigning the cause or reason for every change or alteration as you proceed under each circumstance of number and person, time and mode of action. For a more perfect knowledge of the varieties occasioned by the diversity of dialects, and the changing of one letter into another of the same organ or class, after you have read and retained the most material parts of grammar contained in these letters, you will, then, have recourse to the third method of writing
grammar;

grammar; which is, by shewing under each letter of the alphabet all the changes made by it in the Greek tongue.

Your lordship has a very great advantage over others who may desire to learn Greek, in your having already acquired many words in that tongue, which will save you much trouble and time: they are materials with which you may raise a good superstructure, and the possession of this store will encourage you to proceed; and when you have acquired a ready use of this tongue, you will then apply yourself to the Latin: the Greek is the mother, the Latin one of her daughters. The Roman alphabet was an old Greek alphabet: the characters, structure, idiom, and abundance of words in Latin are derived from the Æolians; which Quintilian acknowledges, when speaking of etymology he says, ¹ That it contains

¹ Continet autem in se (etymologia) multam eruditionem, siue illa ex Græcis orta tractemus, quæ sunt plurima, præcipuèque Æolica ratione, cui est sermo hoster simillimus, declinata, &c. Lib. i. c. vi.

in itself much erudition, whether we speak of those things derived from the Greek, which are many, and especially from the Æolians, whose language so nearly resembles our own. To this purpose Ambrosius Macrobius Theodosius de differentiis & societatibus Græci Latinique verbi: ² The Greek and Latin tongues are conjoined by nature; for if you except the article, which is peculiar to the Greek, the parts of speech, observations, figures, constructions, are the same; so that he who hath learnt one, may be said to know both.

Hence it should seem more natural to begin with Greek than with Latin; to descend with the stream than to strive against it. The Latin is derived from the Greek, and the knowledge of the latter is a proper

² Græcæ Latinæque linguæ conjunctionem natura dedit: nam & iisdem orationis partibus absque articulo, quem Græcia sola sortita est, iisdemque pene observationibus, figuris, constructionibusque, uterque sermo distinguitur, ut propemodum qui utramvis artem didicerit, ambas noverit.

introduction to that of the former: it is to begin aright, entering the house by the door; nor would it be less preposterous to learn a corollary before you learn the theorem from which it is deduced, than to learn Latin, which is the offspring of the *Æolic* dialect, before you have learned Greek.

I sincerely hope and believe, that your lordship will in a few weeks have subdued all the difficulties which seem to threaten us when we attempt to learn languages; and that instead of being dismayed or perplexed with the intricacies of grammar, you will be entertained with your progress in the pursuit and discovery of truth in the construction of the Greek tongue, which will fully answer the design of, and give the most agreeable satisfaction to,

MY LORD,

YOUR LORDSHIP'S, &c.

THE
GREEK ALPHABET.

FIGURE.	NAME.		POWER.
A α	Αλφα	Alpha	a
B β β̄	Βητα	Beta	b
Γ γ γ̄	Γαμμα	Gamma	g
Δ δ	Δελτα	Delta	d
E ε	Ε ψιλον	Epsilon	e short
Z ζ ζ̄	Ζητα	Zeta	fd
H η	Ητα	Eta	e long
Θ θ θ̄	Θητα	Theta	th
I ι	Ιωτα	Iota	i
K κ	Καππα	Kappa	c k
Λ λ	Λαμβδα	Lambda	l
M μ	Μυ	My	m
N ν	Νυ	Ny	n
Ξ ξ	Ξι	Xi	x
O ο	Ο μικρον	O micron	o short
Π π π̄	Πι	Pi	p
Ρ ρ ρ̄	Ρω	Rho	r
Σ σ σ̄	Σιγμα	Sigma	s
T τ τ̄	Ταυ	Tau	t
Υ υ	Υ ψιλον	Upsilon	u short
Φ φ	Φι	Phi	ph
Χ χ	Χι	Chi	ch
Ψ ψ	Ψι	Psi	pf
Ω ω	Ω μεγα	O mega	o long

ABBRE-

ABBREVIATIONS.

αι	αι	κε	κεφαλαιον	σπ	σπ
αλ	αλ	λλ	λλ	σσ	σσ
αλλ	αλλ	μαρ	μαρ	στ	στ
αν	αν	μεθ	μεθ	στει	στει
απο	απο	μεν	μεν	σχ	σχ
αυτ	αυτ	μεν	μεν	σχει	σχει
αυτ	αυτ	μετα	μετα	σχην	σχην
γδ	γδ	μην	μην	ται	ται
γεν	γεν	μων	μων	ταις	ταις
γρ	γρ	οιαν	οιαν	την	την
γραφειαι	γραφειαι	ος	ος	την	την
δε	δε	ου	ου	της	της
δην	δην	εκ	εκ	το	το
δια	δια	παρ	παρ	τον	τον
ει	ει	περ	περ	του	του
ει	ει	περι	περι	τη	τη
ειναι	ειναι	πρ	πρ	τρο	τρο
εκ	εκ	πρα	πρα	τω	τω
ελ	ελ	προ	προ	των	των
εν	εν	πρω	πρω	υ	υ
εξ	εξ	ρα	ρα	υι	υι
επι	επι	ρι	ρι	υν	υν
ερ	ερ	ρο	ρο	υπ	υπ
εστι	εστι	ρω	ρω	υπερ	υπερ
ευ	ευ	σαν	σαν	υπο	υπο
ην	ην	συν	συν	χει	χει
και	και	σθ	σθ	χην	χην
κατα	κατα	σθαι	σθαι	ω	ω

LETTER

L E T T E R . II.

MY LORD,

BY a little practice in reading and writing, you will soon acquire a complete knowledge of the characters sent to your lordship with this letter. They are nearly the same with the Samaritan, when inverted or written after the European manner from left to right: the names are Oriental; and some have imagined that they express the form described by the characters in Hebrew; though, perhaps, these names were only used, as at present, to amuse the young scholar, and shew the use of each letter by the application of it to words; *d* a door, *b* a house, &c. for *beth* or *beta* signifies a house, *daleth* or *delta* a door.

The

The Greek Letters are distributed into several classes, according to the organ employed in pronouncing them, their mutual interchanging one with another from some affinity or approximation, the frequency of their occurrence, and consequent suberviency in promoting grammatical varieties.

The first distribution of letters is into vowels and consonants. The vowels are seven; ϵ , o short, as to quantity or pronunciation; the corresponding vowels η , ω long; α , ι , υ , sometimes long, sometimes short. When two vowels are so united as to form one syllable, it is called a diphthong; as α , ϵ , η , o , ω are prefixed; ι , υ subjoined: six are called proper, as most natural, $\alpha\iota$, $\alpha\upsilon$, $\epsilon\iota$, $\epsilon\upsilon$, $o\iota$, $o\upsilon$; six improper, three with $\omega\tau\alpha$ underwritten, α , η , ω , one with ι subjoined, $\upsilon\iota$, two with υ subjoined, $\eta\upsilon$, $\omega\upsilon$. If any two vowels are to be read as two distinct syllables, the latter is marked with a diæresis, or two dots over it; $\omega\alpha\iota\grave{\iota}\varsigma$ a boy, $\alpha\tilde{\upsilon}\pi\pi\acute{o}\varsigma$ sleepless. When a vowel is rejected on account of another vowel, the absence is expressed by a supernal comma
or

or *apostrophus*; παν' ελεγον for παντα ελεγον *all I have said*; τυχη 'γαθη for τυχη αγαθη *good fortune*. The præpositions περι and προ do not admit of an apostrophe ' or an elision. To prevent two vowels from concurring, N is frequently added to the end of words; δεδωκεν αυτω not δεδωκε αυτω *he gave to him*, εικοσιν not εικοσι ανδρες *twenty men*¹.

The more ancient Greeks expressed the aspirate by H, as it is still seen in old inscriptions, and where capitals are made use of²; HKATON, εκατον : one half of this character F was used for the aspirate, and also [, which in time was contracted into a little semicircle, and called a rough spirit; αμα hama, *together*. The aspirate is to be retained, the other spirit is absolutely useless. The vowels admit of an aspirate in the beginning, as does also the letter ρ,

¹ It is added by the poets even before a consonant;

Ναιμισιν φυλακες, HES. Βαλεν λιθω, HOM.

² See Athenæus, lib. ix. c. 12.

ῥήτορ *rhētor*; and when double, the latter, as beginning a syllable, is aspirated; *Πύρραρον*, *Pyrrharon*.

The consonants are very properly distinguished into classes, according to the organ or part of the mouth principally employed in pronouncing them; into *labials*, formed by the lip, Β, Μ, Π, Φ, Ψ; into *palatines*, formed by the palate or roof, Γ, Κ, Χ, Σ, Ξ; into *linguals*, formed by the tongue, Δ, Θ, Λ, Ν, Τ, Ζ³. Letters of the same organ naturally interchange one with another, which will account for many varieties in grammatical inflexions and the dialects.

Another distinction is into mutes and liquids or semi-vowels⁴, as the Greeks call them, because they mix better with other

³ See Dissertations upon the Origin, Construction, Division, and Relation of Languages, p. 40—56.

⁴ The pleasing melody of the Greek tongue is principally owing to the long vowels, the diphthongs, and graceful semi-vowels λ, μ, ν.

characters than any which are not vowels, or, because in pronouncing them they begin with a vowel.

The liquids are Λ, Μ, Ν, Ρ, to which Dionysius of Halicarnassus adds Σ: these letters also, thus related, often interchange one with another, and yet they are called immutable by grammarians, because they are not subject to be dropped or changed in the conjugation of verbs, unless two occur together, and then one is dropped in the imperfect and perfect times.

The mutes are again divided into tenues, soft or smooth letters, in contradistinction to the rough or aspirated letters, and into such as are neither smooth nor rough, and therefore called the middle letters, or tones between the two formed by the same organ: Π when aspirated forms Φ, the middle letter is Β; Κ when aspirated becomes Χ, the middle letter is Γ; of the dentals, Τ aspirated is Θ, the middle letter is Δ. This distribution of the mutes you will hereafter find to be of great use in accounting

counting for varieties of times and persons in the conjugation of verbs.

Another distinction of the letters is into simple or compounded; the first of the compounded is zeta, which Dionysius, who certainly knew how to pronounce his own language, says is compounded not of δ with σ after it, but of $\sigma\delta$, $\alpha\iota\alpha\zeta\omega$ $\alpha\iota\alpha\delta\sigma$ not $\alpha\iota\alpha\delta\sigma$, *I mourn*. Ξ is compounded of any other labial consonant with σ after it; as $\gamma\varsigma$, $\kappa\varsigma$, $\chi\lambda\varsigma$, $\chi\varsigma$, naturally coalesce, and are pronounced as Ξ : this is evident from the resolution of that letter, when the radical letter coupled with it returns in the oblique cases of nouns; $\acute{\alpha}\rho\pi\alpha\zeta$ (for $\acute{\alpha}\rho\pi\alpha\gamma\varsigma$) in the genitive $\acute{\alpha}\rho\pi\alpha\gamma\omega\varsigma$ *rapacious*; $\alpha\nu\alpha\zeta$ (for $\alpha\nu\alpha\chi\iota$) *anaxios of a king*, &c.

Some letters are unchangeable, and not employed in forming grammatical varieties. P is only employed in forming the comparative degree of adjectives. Some, with the liquids, retain their place in every alteration made by the laws of grammar; these are properly called radical, B, Γ, Δ,

Ζ,

Z, Λ. The other letters are called servile, as subservient to the purposes of grammatical inflexion.

The use and service of these letters are in proportion to the times of their occurrence. The most frequent among the vowels are E, O, I; among the consonants, N, Σ, T, M, and these are, therefore, the principal or leading letters in promoting grammatical varieties.

In reading, N, though formed by a different organ, acquires by position such an affinity with Γ, as most naturally to be pronounced, though not written for it, when it occurs before any other palatine, even before itself; ἀγγελος angelos, ἀνάγκη anankē, *necessity*. It is also more elegant, because more natural, to pronounce μ for ν before another labial, τὸν βόλον tom bolon.

In looking into any Greek author, your lordship will observe over the letters certain marks called accents. When the little dagger points to the left, it is called *acute*,
to

to the right *grave*; the serpentine mark is called *circumflex*. The acute accent is often placed over the last syllable when short, but only at the end of periods; for in every other place the accent is grave; θεός, αγαθός: over the penult in words of two syllables, when both are short, λόγος, or long, ἥρως: or when the word consists of more syllables, and the last is short, it is carried back to the antepenult, ἄγγελος, and transferred to the penult, when the last is long, ἀγγέλου.

The grave accent is only expressed over the last syllable; but it is supposed to be over every syllable not marked with another accent. Some words are called *enclitic*, because they remit their accent, and give it to the preceding word: these are τις, τινος, &c. when indefinite; τε, τφ. The pronouns με, μοι, με. σε, σοι, σε. ου, οι, ε. σφωε, σφε, σφισι, σφας, σφω. The verbs ειμι and φημι in the present of the indicative mood, except the second singular. The indefinite adverbs ποθεν, ποθε, ποθι, ποτε, πως, πως, πως, που. The conjunctions and expletives

expletives τε, γε, κε, κεν, ου, περ, ὅτι, οὐκ,
 σου, πα-

The *circumflex* accent is formed from the union of the *acute* with the *grave* in contracted nouns and verbs, *ροῖς*, *νῆς*. *πολεῖς*, *πολεῖ*. but *ἱεῖς* not *ἱεῖς*, because the *grave* accent is over *εἰ* (the word *ἱεῖς* being contracted for *ἱεῖς*). It is never placed over any syllable that is not long by nature. When the last syllable is short, this accent is often found over the penult, *αἶμα*, and never over any other syllable but the last, or the last but one.

The very ancient Greeks used no such marks. When they are employed as grammatical distinctions, and to regulate cadence, they may do no harm; but when they are prostituted to the vile purpose of altering the quantity of syllables, it is much better to have nothing to do with them.

Dionysius, one of the best and chastest Greek writers, a most accurate gramm-
 rian

rian and critic, and an excellent historian, treating of the power of harmony, observes that composition acquires strength, and dignity, and magnificence from the harmony of numbers great and noble; but that when they are mean and low, the composition is languid and impure, &c. As a proof of this he produces the following passage from Thucydides, the dignity and magnificence of which must be universally allowed: 5 Ὅτι μὲν πολλοὶ τῶν ἐνθαυτῷ ἡδὴ εἰρηκότων, ἑπαίνουσι τὸν προσθέντα τῷ νόμῳ τὸν λόγον τόνδε, ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολεμῶν θάπτομενος ἀγορευεσθαι αὐτόν.

What is it that constitutes the majesty of this composition? The *rhythmus* or harmony of each period. The first three feet are spondees; the fourth an anapæst; after that another spondee; then a cretic; all expressing dignity. The first period,

5 Many of those who have now spoken here praise him who by law founded this oration, as it is honorable to pronounce one at the funeral of those who died in battle.

there-

therefore, is grave and solemn. The next is Ἐπαίνεσ' τὸν προσθέντ' τῷ νόμῳ τὸν λόγον πάνδε; here the first two feet are *hypobacchii*; the third a cretic: then two *hypobacchii* and a syllable close this period, which is, therefore, deservedly solemn, being compounded of the most noble and beautiful members. The third period is, Ὡς καλὸν ἐπὶ τοῖς ἐκ τῶν πολέμων θάπτοιμένοις ἀγορεύεσθαι αὐτον. This begins with a ⁶ cretic; the second is an anapæst; the third a spondee; and the fourth an anapæst again; the two following are dactyls: then two spondees with another syllable close the period. This is, also, great from the measure of its feet. *Thucydides*, for the most part, writes in this manner; and, indeed, the passages are but few that are not of equal grandeur: he deserves, therefore, to be esteemed “ a sublime, elegant, and noble

⁶ Mr. J. Upton supplies γ' to make out the cretic: this is unnecessary; it is sufficient, if we suppose the liquid ν double in reading καλον επι. *Notum enim est apud grammaticos liquidis vim inesse producendi vocales præcedentes.*

“ author on account of his choice har-
“ mony.”

Hence it is most evident that Greek, like all other languages, is to be read according to quantity.

It is now time to release your lordship from a lesson of such length and variety. A general notion of the above distribution of the letters you will easily retain ; and this will enable you to account for the greatest part of the grammatical inflexions.

I AM, &c.

LETTER

L E T T E R I I I .

M Y L O R D ,

THE first invented words were inflexible. Cases, genders, and numbers in nouns; mode, time, and other circumstances of action in verbs, are expressed by adding the articles and pronouns, and the irregular assisting verb, to the theme or radical word. Hence have been taken the declensions of nouns and conjugations of verbs in all languages, which have been rendered exceedingly burthensome to the memory, by an unnecessary and numerous division, and an erroneous formation.

Nouns of every sort derive their terminations, in the change of number, case, and person, from the article ך¹.

¹ Which is derived from ך, ך, ך, ך.

The most frequent, and, therefore, the most natural sound in all languages is E, which, when long, expresses the feminine gender ²: the next character, which most frequently occurs in Greek, is O; this letter aspirated is *which* or *who* masculine. The letters N, Σ, T are of all consonants most servile, and often added to prevent a concourse of vowels, and to promote a variation when necessary. N is very often added in the end of words, as before observed, as well as to cause a variation in the inflexions of nouns and verbs. Σ and T are nearly equal in the times of their occurrence; and are, therefore, often used in Greek the one for the other: σημερον, τημερον. τεσαρα, τετταρα. γλωσσα, γλωττα. φυλασσω, φυλαττω. θαλασση, θαλαττη ³; the former is a close aspirate, and, therefore, the Romans converted the aspirate into Σ, *ἔπο* *sub.* *ἔξ* *sex.* *ἔ* *sui.* *ἔ* *se.*

The Greeks add these servile letters in the beginning, middle, or end of words,

² Νῆ.

³ The *Attics* generally prefer the latter.

φασω

φαζω or σφαζω *maſto*; μικρος or σμικρος *little*; ἕτω or ἕτως *ſo*; μεχρι, μεχεις *until, as far as*. Hence ὅς *which, who* ⁴. The Dorians used ὁ for ὅς *qui*, and prefixed τ to this article, and changed η into α. And in every dialect from οἶος proceeds τοῖος, from ὅσος, τοσος. ἕως, τέως. ὥς, τως. ὅτε, τότε. ημος, τημος. οφρα, τοφρα. from κλεπω, κλεπῶ. from τυπω, τυπῶ. and the genitive of νυξ and γαλα (obsolete γαλαξ) is νυκλος and γαλακτος, τις also signifies *quis*. Hence the neuter of ὅς, which is itself the neuter of ὅς, for variation is made το. The neuter is the same in the nominative, accusative, and vocative. The masculine termination for the genitive singular is ος; the feminine ης or ας: the accusative ν, ην, or αν feminine, ον masculine,

⁴ As ὁ is from the demonstrative η or pronoun οἷ, the σ in ὅς may be derived from the same letter in Hebrew ש *ſin*, σ called *ſan* by the Dorians. ש is a common contraction of שׂא *qui, quis*: τ may also be derived from תא. See *Dissertation upon the Origin and Structure of the Latin Tongue*, Pref. p. ix.

The Greek language is very copious, and expresses every circumstance of things and actions with more precision than any other language. For such things as are in pairs, as hands, eyes, feet, &c. the Greeks have a number which is called the dual, in frequent use with the poets, though it is not peculiar to them⁵; nor always observed by them when speaking of two things, as *Ἀρτεῖσαι*, in the plural, (*Il. α. 17.*) nor is it admitted by the Æolians, the writers of the New Testament, and several Greek ecclesiastics. This variation of the dual in *ὅς* is formed in the nominative and accusative by *ὦ, α᾽*, and dative *οῖν, αῖν*. The article *ὁ* prefixes *τ, τ-ω, τ-α, τ-οῖν, τ-αῖν*.

The plural, like the dual, is formed by long vowels and diphthongs. The masc. pl. *οῖ*, fem. *αῖ*, neuter *ᾶ*. Gen. *ῶν*. Dative masc. *οῖς*, fem. *αῖς*. Acc. masc. *ὧς*,

⁵ Lucian, speaking of Mercury and Charon, says,

Ἡ ἀξιοῖς ἀγεννιστέρες εἶναι τοῖν βρεφύλλοις ἐκείνοις.

fem.

fem. $\alpha\varsigma$. The plural of δ is the same with $\delta\varsigma$ in the nom. masc. and fem. In every other place prefix τ . This article δ , η , τ -o is called prepositive, being generally prefixed to nouns in Greek, as *the* and *a* in English, *le* and *la* in French, or *il*, *la*, *lo* in Italian. But as nouns of the feminine gender in -os have very different terminations from the feminine in the prepositive article, the joining it with the declension of nouns in the Greek rudiments rather disturbs than assists the memory.

Having committed to faithful memory the article $\delta\varsigma$, it will be very easy to form the variations of case and number in all other nouns.

Such as end in η have the article η , $\eta\varsigma$, &c. in every place; $\tau\iota\mu\eta$ *honor*; $\beta\omicron\nu$ *clamor*; $\phi\eta\mu\eta$ *fama, fame*; $\kappa\epsilon\phi\alpha\lambda\eta$ *caput, head*. Nouns ending in α differ only from those in η by retaining α in the nom. acc. and voc. $\mu\epsilon\sigma\alpha$, $\mu\epsilon\sigma\alpha\nu$: but nouns in α after δ , ς , ρ , or another vowel, retain α in every place, as $\Lambda\eta\delta\alpha$ *Leda*; $\alpha\kappa\alpha\nu\theta\alpha$ *spina, a thorn*;
 $\eta\mu\epsilon\rho\alpha$

ἡμέρα⁶ *dies, a day*; φιλία *amicitia, friendship*.

Nouns in *ας* and *ης* are masculine, and form the genitive in *ς*; in every other case those in *ης* are declined by adding the article *ης, η, ην, &c.* μαθητης *discipulus*; βουλευτης *senator*; τελωνης *publicanus*. Nouns in *ας*, not increasing in the genitive, but having equal syllables in every case, form the genitive in *ς*, in the other cases retain *α*; ταμιας *quaestor*.

Some nouns contracted from *αα*, as Αθνα, from Αθναα, retain *α*, as above, in every place having one vowel before another. Θωμας *Thomas*; Βορρας *Boreas*; παππας *pater*; Πυθαγορας *Pythagoras*, and πατραλοιας, have the genitive both in *α* and *ς*.

Nouns in *της*, except αιητης, καλλιπετης, αιναρετης, names of nations, poetic nouns

⁶ The *Ionians* read ἡμερη, and preserve *η* in each case sing. The *Dorians* read ἁμερα.

in -πης, or compounded of τριβω, πωλω, μετεω, also λαχνης, πυρραιχμης, μεναιχμης, have the vocative in α⁷.

The Romans sometimes preserve the Greek declensions. In general they use -æ for -αι and -m for -ν; and having m in the accusative singular, they introduce their servile -r as a farther variety to distinguish the genitive pl. The dative and acc. pl. requiring s, they form the genitive and dative sing. in æ. Antiently the dative of the Greeks terminated in ι, which is still preserved in inscriptions, and when capital letters are used; and is expressed, in every other place, by the ι written under α, η, α. Hence the Roman diphthong -æ in the dative. Nouns having these terminations form what is called by grammarians the

⁷ The Macedonians rejected σ and changed η into α in nouns ending in ης: κοπαινα for κοπαινης. μυριλλα for μυριλλας. Hence ἵπποτα Νεσωρ. τοξοτα, νεφεληγερετα Ζευς, which some have mistaken for the vocative.

Words ending in εης have both terminations.

first declension in the Greek and Latin tongues ⁸.

Nouns ending in -ος are either masculine or feminine; in -ον neuter; both assume their variation of cases from the article ὁς, η, ω, &c. The terminations of nouns ending in -ος are exactly the same with those of the article, in every case except in the vocative, which ends in -ε; λογος, λογη, &c. voc. λογε, *reason, speech*; ανθρωπος *man*. In neuter nouns the nominative, accusative, and vocative are always the same; the other cases have the neuter article ο, η, ω, &c. affixed; ξυλον *lignum, wood*; αστρον *astrum, star*; προσωπον *person* ⁹.

⁸ Many grammarians make the first declension to consist of nouns in ας and ης; the second in α and η; but this division not taking place in the Latin tongue, does not favor the analogy which ought to be preserved between the two languages.

⁹ The poets, from the Ionians, often resolve the genitive sing. into -οιο, λογοιο. The Athenians make the vocative the same with the nominative. The poets double the ι in the dual; λογοιιν. The Dorians and Ionians add ι to the dative pl. λογοισι. The Dorians for λογης in the accusative read λογως.

The Athenians preserve ω in every case in all nouns of every gender ending in $-\omega\varsigma$ or $-\omega\nu$; consequently, where the article ends in $-\varsigma$ or $-\nu$, the case will be represented by $-\omega\varsigma$ or $-\omega\nu$; but in every other place by $-\omega$; $\lambda\epsilon\omega\varsigma$ *populus, people*; $\delta\ \nu\epsilon\omega\varsigma$ *templum, temple*; $\eta\ \alpha\lambda\omega\varsigma$ *area*; $\epsilon\upsilon\gamma\epsilon\omega\varsigma$, $\epsilon\upsilon\gamma\epsilon\omega\nu$ *fertilis, fertile*; $\text{A}\theta\omega\varsigma$, $\text{K}\omega\varsigma$, $\text{G}\epsilon\omega\varsigma$, $\lambda\alpha\gamma\omega\varsigma$, reject $-\nu$ in the accusative. The Romans change o into u , e in the genitive into i , v into m ; $\text{O}\kappa\epsilon\alpha\nu\omega\varsigma$ *Oceanus*, $\text{O}\kappa\epsilon\alpha\nu\epsilon$ *Oceani*, $\text{O}\kappa\epsilon\alpha\nu\omega\nu$ *Oceanum* ¹⁰.

Nouns which increase in the genitive are of every gender and termination, except η . Those which end in $-\alpha$, $-\iota$, $-\upsilon$, are of the neuter gender; $\beta\eta\mu\alpha$, $\mu\epsilon\lambda\iota$, $\delta\omicron\rho\upsilon$. The genitive is generally formed by adding $-\omega\varsigma$ to the nominative; but such is the variety of genitives, that it will be more easy to

¹⁰ This is properly called the second declension both in Greek and Latin. Some grammarians make a third declension of nouns in $-\omega\varsigma$ and $-\omega\nu$; and a fourth of nouns in $-\omega\varsigma$ and $-\omega\nu$.

acquire a knowledge of their several forms by use than by rule. But (as hath been observed by the learned Dr. Markland) there can be little doubt, but that all nouns of this declension had originally as regular formation as any other, the characteristic letter of every nominative being *s*, and of the genitive *o*, inserted before *s*, as in those before-mentioned; *βηματς*, *βηματος*; *μελιτς*, *μελιτος*; *δορυτς*, *δορυτος*; but when the ear grew more delicate, one or more of these harsh-sounding consonants, in the termination of the nominative, were omitted; as *ορνιθς* (now *ορνις*) *ορνιθος*; *πραγματς* (now *πραγμα*) *πραγματος*; *γαλακτις*, (now *γαλα*) *γαλακτιος*, &c. But with regard to the formation now in use, if the nominative ends in *-α* neuter, *-αν* neut. *-ας* neut. *-εν* neut. *-ης* masc. *-ις* fem. *-ον* neut. *-ον* neut. *-ων* neut. the genitive assumes *-Τ*, *-ατος*, *-αντος*, *-ατος*, &c. If the nominative ends in *-ας* fem. *-ις* masc. *-αις* fem. *-εις* fem. *-ον* neut. *-ος* masc. *-υς* fem. the genitive assumes *-Δ*, *-αδος*, *-ιδος*, &c. If the nominative ends in *-ας* masc. *-εις* masc. *-ης* masc. *-ες* masc. *-ων* masc. the genitive ends

ends in -NTos. The genitive of nouns in ξ assume κ, κλ, ξκ. Nouns ending in ψ change it in the genitive into π, ς, φ. The dative is formed by adding ι to the nominative, which ι, as it often follows a consonant, is pronounced with it, and not quiescent under another vowel (α, η, ω) as in all other nouns. The accusative is made by adding -α: but nouns in -υς, -αυς, -υς, having the genitive in -ου, with another vowel immediately preceding, form the acc. in -ν; βοῖς, βοῖου, βοῖν; βῆς, βοῶς, βῆν; Ναυς, acc. ναυν, or νεα, or νην. The vocative is generally the same with the nominative: a long vowel in the nominative is in the vocative turned into a short one; τεῖν *tener*, *tender*, voc. τερεν. Some in the vocative reject σ, as βῆ from βῆς *bos*. Adjectives in εῖς lose ε and take ν; χαριεῖ or χαριεν from χαριεῖς *gratus*: so μελαν from μελας *niger*, *black*; also proper names ending in -ας; Πολυδαμα or Πολυδαμαν from Πολυδαμας.

The nominative and accusative dual end in -ε. The genitive and dative in -οι. The nominative and vocative pl. masc. or fem.

-ες;

-es; the neuter -a. The genitive -ων. The dative, as in the singular, with σ before it -σι. When any dental letter δ, θ, ν, τ, immediately precedes -ι in the sing. it is, *euphoniae gratiā*, rejected in the plural; λαμπας, λαμπαδι, λαμπασι; ορνις, ορνιθι, ορνισι; μελας, μελανι, μελασι; χαρις, χαριτι, χαρισι. If ε or ο comes before the dental, ι is added, and it becomes a diphthong; τιθεις, τιθεντι, τιθεισι; τυπλων, τυπλοντι, τυπ-
τασι.

Nouns in ηρ admitting a contraction, make the dative pl. in -ασι; παληρ, παλερος, παλρος, dative pl. παλρασι; ανηρ, ανερος, αν-δρος, dat. pl. ανδρασι; ιρ μηληρ, θυγαληρ, &c.

The Romans have the genitive in s, dative in i, accusative in m instead of ν. The nominative plural, exactly as in the Greek, es; genitive m instead of ν; dative in bus; accusative es ¹¹.

¹¹ This is the third declension in Greek, which comprehends the third and fourth declensions in Latin.

OF CONTRACTED NOUNS ¹².

When two or more vowels meet together, they are often contracted. A before α or ε or ι is contracted into -ᾱ; *κεραα*, *κερα*; *γεραε*, *γερα*; *γαραι*, *γερα*: before ο into ω; *κερα*Ⓢ, *κερω*; *κεραοιν*, *κερων*, with ι under-written.

E before ε final contracts into η; *αληθεε*, *αληθη*. Some in the dual neuter into -ει; *σκελεε*, *σκελει*; *ταριχεε*, *ταριχει*. If a consonant follows εε the contraction is ει; *τερηεε*, *τερηεις*. The Athenians contract *ιππεε* into *ιππη*ς cum *ιωτα* subscripto. The contraction of ε before α is the same with εε, except in the accusative, which is not

¹² Grammarians have made as many declensions of contracted as of uncontracted nouns. These few general observations will answer the purpose as well, without sending the scholar to learn the declensions over again.

contracted;

contracted; βασιλεα and not βασιλη. When the contraction takes place in every case, εα then becomes α; αργυρεα, αργυρα; χρυσεα, χρυσα. E before o makes υ; χρυσεος, χρυσος. Before οι, ω, η it is suppressed; τειχεοιν, τειχοιν; τειχεων, τειχων; ποδεις, ποδης.

I before ι or α or ε retains only ι long; οφι, οφί; σινηπια, σινηπί; πολιες, πολίς.

O before o or ε is contracted into υ; διπλοο, διπλος; before α final and short into ω; λητοα, λητω; but if a consonant follows, it is then contracted into υ; βοας, βος. Before α long, or η or ω, the o is lost; διπλοας, διπλās; διπλον, διπλῆ; ρω, ρῶ; but βες makes βων not βων.

Υ is very rarely contracted: but nouns in υς lose the ε or α after υ; βόριυες, βόριυς; ιχθυες, ιχθυς; ιχθυας, ιχθυς.

OF NOUNS ADJECTIVE.

NOUNS Adjectives are declined as Substantives, but form their genders and degrees of comparison various ways, according to the termination of the masculine sing. nominative. Nouns in -ος have the feminine in -η; but when ρ or any vowel comes before -ος, the feminine is -α. The neuter always -ον; αγαθος, αγαθη, αγαθον; ἅγιος, ἁγια, ἅγιον; ανθρωπος, ανθηρα, ανθηρον; except the numeral noun ογδοος, ογδοον; and nouns in the Ionic dialect, which have their feminine in -η. The Athenians use the termination -ος both as masculine and feminine.

Adjectives in -ως masc. and fem. form the neuter in -ων; ευγεως, ευγεων. Adjectives in -ην masc. and fem. form the neuter in -εν; ὁ καὶ ἡ τερεν, το τερεν; -ων in ον; ὁ καὶ ἡ μεζων, το μεζον. In -ας masc. -αινα fem. -αν neut. ὁ μελας, ἡ μελαινα, το μελαν; but

F

was,

πας, πασα, παν. In -εις masc. -εσα fem, -εν neut. ὁ χαριεις, ἡ χαριεσα, το χαριεν. In -ης masc. and fem, -ες neut. ὁ καὶ ἡ ευτυχης, το ευτυχες. In -is masc. and fem. -ι neut. ὁ καὶ ἡ ευχαρις, το ευχαρι. In -υς, -εια, -υ; ὁ οξυς, ἡ οξεια, το οξυ. In -υς masc. and fem. -υ neut. ὁ καὶ ἡ ανδακρυς, το ανδακρυ. In -υς masc. and fem. -υν neut. ὁ καὶ ἡ διπυς, το διπυν.

The comparative degree of adjectives in the Greek is derived from the Syriac ¹³, and is not very dissimilar from the English -er, fairer, better ¹⁴.

If the adjective ends in -ο, turn ε into τ, and add -εργο for the comparative, -αίον for the superlative; ενδοξο, ενδοξοτεργο, ενδοξοταταιον. If the penultima is short, the -ο in -ο is changed into ω; σοφο, σοφωτεργο, σοφωταταιον: but κεν and γεν retain -ο. And when the penultima is long, the -ο in -ο is not changed into ω.

¹³ יתיר magis.

¹⁴ The Persians, also, form this degree with -er.

In all languages the adjectives *good*, *bad*, with some others, form the degrees of comparison from different words, and not by analogy: αγαθόν, which is nearly the same with the English word *good* ('γαθ') has the comparatives αμεινων, βελτιων or βελτερον, which approaches nearer to the English word *better*¹⁵, as does, also, the superlative βελτιστον to the word *best*. Besides βελτιων, the Greeks use κρεισων or κρειττων, superlative κρατιστον (*greatest*); αρειων, αριστον; λωϊων, λωστον. The Greeks sometimes subjoin μαλλον¹⁶ *magis*, to κρειστον, βελτιον, αμεινον. Κακον *malus*¹⁷; κακινω; κακωιερον, χειρων *pejor*; κακις *pestifimus*. Ελαχυσ *little* (from λιτον) ε-λαστων *less*; ε-λαχιστον *least*. Μεγας *magnus*, great; μειζων *major*, greater; μεγατιστον *maximus*, greatest. Πολυς *multus*, much; πλεων *plus*, more; πλειστον *plurimus*, most. Καλον *pulcher*, fair; καλλιων, καλλιστον. Αιχρον

¹⁵ The Persic word is the same, بهتر.

¹⁶ From מלח.

¹⁷ The Persic word is the same with the English *bad*.

turpis, foul; αἰχίων, αἰχίς. Ἐχθρός *inimicus*, adverse; ἐχθίων, ἐχθίς. Παδός *facilis*, easy; ῥαών, ῥατ. The Ionians, and from them the Athenians, often form the *comparative* and *superlative* in -εσσεύς and -εσσατός, instead of -ότερος and -οτάτος. Some nouns in -αίτερος, -αίτατος; others in -ίστερος, -ίσσατος.

Nouns in -ας, -αῖνα, -αν; -ους, -εῖνα, -υν; -ης, -ις, take their *comparative* and *superlative* from the neuter; μέλας, μελανέρος, μελανίσσατος; τάλας, ταλανέρος, ταλανίσσατος; ὄξυς, ὀξύτερος, ὀξύτατος; βαρύς, βαρυτέρος, βαρύνισσατος; ἀληθής, ἀληθεστέρος, ἀληθεσσοτάτος. Some admit of two different formations; ἡδύς, ἡδυτέρος, ἡδυτάτος, and ἡδίων, ἡδίστος; γλυκύς, γλυκυτέρος, γλυκυτάτος, and γλυκίων, γλυκίστος: so οἰκός, βαδύς, ταχύς.

The formation of such nouns as are called *patronymic*, *diminutive*, *amplifying*, *possessive*, and *verbal*, or such as are derived from the *præteritum* of verbs, is better acquired by use than by a multitude of rules.

If

If your lordship endeavours to fix in your memory the formation of nouns from $\acute{o}s$, $\acute{\eta}$, $\acute{o}$, and the declension of those nouns whose genitives end in $-\omega$, with the degrees of comparison, you will make all the use that is intended by the first reading of this letter. The diversity of dialects, together with other particularities and exceptions, you will acquire as you make a further progress in the use of Greek authors.

I AM, &c.

LETTER

LETTER IV.

OF PRONOUNS.

MY LORD,

THE Pronoun of the first person is one of those words which has continued almost invariable in every language ¹.

¹ In Hebrew אני *ego*, אנחנו *nos*; أَنَا Arab. *ngo* Chinese; εγω Greek; *ego* Latin; *ich* German; *io* Italian and Spanish; *I* English; *je* French: *me* in Latin and English; *nous* in French. *Tu* French, *thou* English, are derived from the Greek: the Persian pronoun تو *tu* the same.

Εγω² *ego, I*; the genitive is formed with the servile *μ*, instead of *γ*, and the ordinary termination *-υ*; *εμυ* or *μυ* of *me*. The dative, as in other nouns, ends in *ι*, and is *εμοι* or *μοι*. The accusative *εμε*, or exactly as in English, *με*.

The dual is derived immediately from the oriental *νω*; in Latin *nos*, in French *nous*, in English *us* [*two*]. The genitive and dative *νων*.

Plural *ἡμεῖς we*. Genitive *ἡμῶν of us*.
Dative *ἡμῶν*. Accusative *ἡμᾶς*.

² The Athenians add *-γε* to the nominative and dative; *εγωγε*, *εμοιγε*. The poets add *-θεν* to every pronoun in the genitive; *εμεοθεν*, *εμεθεν*; *σεθεν*, *εθεν*. The Dorians use *εγωγη*, *εγωνγα*. The Boeotians *ιωγα* and *ιωγγα*. Æolians *εγων* for *εγω*. The Ionians have *εμεο* and *εμειο*. The Dorians *εμευ* and *μευ* for *εμυ*. The Dorians *εμν* for *εμοι*: Æolians *αμμες*, Dorians *αμμες*, Ionians *ἡμεες*, for *ἡμεῖς*: Dorians *αμων*, Ionians *ἡμεων* and *ἡμελων*, for *ἡμῶν*: Dorians and Æolians *αμμε*, Ionians *ἡμεας*, for *ἡμᾶς*.

Συ, for which the Dorians have τυ³: hence in Latin and French *tu*, and *thou* in English. Genitive συ. Dative σοι. Accusative σε.

Dual σφωι, σφιν, σφωιν, σφων. -

Plural υμεις you or ye. Genitive υμων. Dative υμιν. Accusative υμας.

The third person begins with the genitive ε⁴ *sui*; οι *sibi*; ι *se*. Dual σφε, σφιν. Plural σφεις *ips-i*, -α, -α; σφων *sui*; σφισι *sibi*; σφας *se*.

³ Also τυγε and τυγη. The Ionians σεο and σειο for συ. The Dorians σευ and τευ; Homer τεοιο for συ. The Dorians τιν and τεϊν (hence *thine*) for τοι: also τε (hence *thee*) and τυ for σε. The Ionians υμεες, Dorians υμμες, Æolians υμμες, for υμεις. Ionians υμεων and υμειων for υμιν. Ionians υμεας, Dorians and Æolians υμμε, for υμας.

⁴ The Ionians use εο and ειο, the Dorians and Æolians ευ, for ε. Dorians μιν and νιν for ι. Ionians σφεες, Dorians σφες, for σφεις. Ionians σφεων and σφειων for σφων; also σφιν, poets σφι, for σφισι. Ionians σφεας, poets σφε, Dorians ψε, for σφας.

From

From these personal proceed eight possessive pronouns, which are declined like adjectives in -ος, -η, -ον; ἐμὸς *meus*, ἐμὴ *mea*, ἐμὸν *meum*, *mine*; σὸς, σὴ, σὸν, for which the Dorians use τέος, τέα, τέον, and hence the Latin *tuus*, *tua*, *tuum*, *thine*; ὅς, ἥ, ὅν, *suus*, *sua*, *suum*, *his*; νωίτερος, νωίτερα, νωίτερον, *noster*, *nostra*, *nostrum*, *our*; σφωίτερος, σφωίτερα, σφωίτερον, *vester*, *vestra*, *vestrum*, *your*; ἡμέτερος, ἡμέτερα, ἡμέτερον, *noster*, *nostra*, *nostrum*; σφετερος, σφετερα, σφετερον, *suus*, *sua*, *suum*.

These three compounded pronouns, ἐμαυτὸς, ἐμαυτῆς, *mei ipsius*, *of myself*; σεαυτὸς, *tui ipsius*, *of thyself*; and ἑαυτὸς, *sui ipsius*, *of himself*, have no nominative or dual.

The pronouns called demonstrative are ὅτος *hic*, *this*, and ἐκεῖνος *ille*, *he*, from ὅς *who*, and ἐκεῖ *there*; the former is declined exactly as ὅς, ἥ, ὅ, prefixing τέτ- to the masc. and neuter, and ταυτ- to the fem. except the masc. and fem. nom. sing. ὅτος, αὐτή, and plural ὅτοι, αὐταί: when com-

G

pounded

pounded with τοιος and τηλικος, the second τ is suppressed. Εκεινος is declined in like manner with ος, η, ο, prefixing εκαν- in every place⁵. The relative αυτος, αυτη, αυτα prefixes αυτ- to ος, η, ο. Δεις *quidam, quædam, quoddam*; gen. δεινατος, or δεινος, or δαινα; dat. δεινατι, δεινι, δαινα; acc. δαινα. Τis *quis, τι quid*; gen. τινος; dat. τινι; acc. τινα. Dual τινε, τινοιν. Plural τινες, τινα; gen. τινων; dat. τισι; acc. τινας, τινα. In like manner the compound ητι, οτι, οτι, *quicunque, &c.*

These pronouns are so intimately connected in sound with the Latin, French, and English pronouns, and in their mode of declension are so analogous to other nouns, that I believe you will not complain of the burthen of committing to memory the contents of this short letter from,

MY LORD, &c.

⁵ ΕΚΣΙΝΟΥ is sometimes found in the neuter.

LETTER V.

MY LORD,

BEFORE we proceed to the verbs, it will be necessary to consider nouns of number, which in all languages differ from other nouns. They were discovered and in use long before grammar came to any perfection; and, therefore, remain either inflexible or irregular. The Copts or Ægyptians, the Greeks and Antient Britains, made use of the same terms in expressing numbers. It is not credible that the Greeks taught the Ægyptians arithmetic; and when we know more of the origin of the Celts, we may speak with more certainty concerning the language of the Britains.

The neutral word in Greek for *one* is nearly the same in Latin, French, and Greek; *ἓν, unum, une, one*: the masculine is *εἷς*¹, the feminine *μία*: *εἷς* and *ἓν* are declined like *τις* and *τι*; *ἑνός, ἑνί, ἑνά*; *μία* like nouns feminine in *-ια*; *μία, μίας, μίᾱ, μίαν*. *Δύο, δύοιν, duo, two*; *Οἱ καὶ αἱ τρεῖς, tres, τα τρία, three*; gen. *τριῶν*; dat. *τρίσι*. *Οἱ καὶ αἱ τεσσαρεῖς*², *τα τεσσαρά, quatuor, four*; gen. *τεσσαρῶν*; dat. *τεσσαρσι*; acc. *τεσσαράς, τεσσαρά*.

The rest are indeclinable; *πέντε five*; *ἕξ six*; *ἑπτά seven*; *οκτώ eight*; *ἐννέα nine*; *δέκα ten*.

¹ *εἷς* is compounded with *καὶ* and *μηδὲ*; *καὶ-εἷς* and *καὶ-εἷς, καὶ-εν* and *καὶ-εν*. The Æolians, and also Aristotle, use *καὶ-εἷς*: Homer always *καὶ-εἷς*, never *καὶ-εἷς*. *Μηδὲς, μη-δεμῖα, μηδεὲν, μηδεν*. The orators use *καὶ-εἷς* and *μηδεὲς* plural: the Ionians *καὶ-εἷς* in every case.

² The Dorians *τοὶ τα τεττορες, τετορων, τετορεσσι, τε-τορας, τετορα*. The poets *οἱ, αἱ πῖσυρες, πῖσυρα, πῖσυ-ρων, πῖσυρεσσι, πῖσυρας, πῖσυρα*: the Æolians *πῖσσυρες*.

The following numbers are compounded of the digits and δέκα: if the digit is last in the composition, it is declinable; if δέκα is last, indeclinable: ἐνδέκα *eleven*; δυώδεκα and δυοκαίδεκα *twelve*; τρεῖσκαίδεκα, τετρακαίδεκα or δεκατρεῖς, δεκατρία, *thirteen*; δεκατέσσαρα or τέσσαρεςκαίδεκα *fourteen*; δεκαπέντε and πέντεκαίδεκα *fifteen*; δεκαεξ and ἑκαίδεκα *sixteen*; δεκαεπτά and ἑπτακαίδεκα *seventeen*; δεκαοκτώ and οκτώκαίδεκα *eighteen*; δεκαεννέα and εννέακαίδεκα *nineteen*; εἰκοσι *viginti, twenty*; Dorians εἰκατι. Εἰκοσι-εἰς *twenty-one*, εἰκοσι-μία, εἰκοσι-εν; εἰκοσι-δυο *twenty-two*; εἰκοσι-τρεῖς *twenty-three*, &c. — Τρια-κοντα *triginta, thirty*, Ionians τριη-κοντα. Τεσσαρα-κοντα *forty*, &c. Απο τε πέντε ἕως εκατον ακλιτα, from five to a hundred indeclinable; the rest are declinable as in Latin: οἱ διακοσιοι *ducenti, two hundred*, διακοσiai, διακοσια; τριακοσιοι *three hundred*, &c. Χιλιοι *mille, a thousand*; διχιλιοι *duo millia, two thousand*; τριχιλιοι *three thousand*, &c. μυριοι *decies mille, ten thousand*; δισμυριοι, τρισμυριοι, &c.

Πρωτος,

Πρῶτος³, πρῶτη, πρῶτον, &c. *primus*, first; δευτέρος *secundus*, second; τρίτος *third*; τέταρτος *fourth*; πέμπτος *fifth*; ἕκτος *sixth*; ἑβδομος *seventh*; οὐδὲ eighth; ἑννατος, ninth; δέκατος *tenth*; ἑνδεκάτος *eleventh*; δωδεκάτος *twelfth*, &c. Εἰκοσ³ πρῶτος *viceſimus primus*, twenty-first; τριακοσ³ thirtieth, &c. Ἑκατοσ³ *centesimus*, hundredth; διακοσιοσ³ two hundredth, &c. Χίλιοσ³ *millesimus*, thousandth; δισχίλιοσ³ two thousandth, &c. Μυριοσ³ *decies millesimus*, ten thousandth; δισμυριοσ³, &c. These are declinable in gender, case, and number as adjectives.

The letters of the alphabet have by most people been applied to the purposes of numeration. The Iliad contains as many

3 The copiousness of the Greek tongue supplies a numeral noun applicable to days, the termination of which is -ταιος; τρι-ταιος is the third day; τεταρ-ταιος the fourth day; πέμπ-ταιος the fifth day; ἑκ-ταιος the sixth day, &c. When the question is to be put, the Greeks use ποσῆταιος ἡλθεις, on what day will you come? τριταιος, &c.

books as there are letters in the alphabet, and Ω is=24. But, in general, the letters, as numeral characters, are distinguished into μοναδες or units from α' =1 to θ' =9; into δεκαδες or tens from ι' =10 to π' =80; ζ κοππα=90; into εκαλονταδες or hundreds from ρ' =100 to ω =800; ϑ σανπι=900. The χιλιαδες or thousands commence with the alphabet, and have been distinguished by a dot under each character, as the units, tens, hundreds by an acute accent over them.

The alphabet is increased by certain επισημα, signs or symbols, borrowed, as all the other characters are, from the oriental alphabet: ς bau=6, the Hebrew γ inverted; ζ κοππα=90; ϑ σανπι=900, is made of π inserted in the body of ζ inverted.

The initial letter of Πεντε=5, Δεκαλον=10, Ηκαλον=100, Χιλια=1000, Μυρια=10,000, is used for the whole word, and consequently for the number expressed by it. $\Pi=5$; $\Pi\Pi=\Delta=10$; $\Delta\Pi\Pi=13$:
all

all these again, I excepted, were inclosed within Π to express the product of any number multiplied by 5; $\boxed{\Delta}=50$, $\boxed{H}=500$, $\boxed{M}=50,000$. The Greeks computed by $\omega\epsilon\nu\tau\epsilon$ *five*, from the number and use of the fingers of the hand, naturally employed in reckoning: hence the Romans derived their species of numeration, which the late learned Dr. Taylor, in his *Marmor Sandvicense*, declares he could not explain.

To prevent a perpetual repetition of straight strokes, following the Greeks, they made use of their letter V for the first $\omega\epsilon\nu\epsilon$ or five; a character which is described by the first finger and thumb open, and which in counting by the fingers naturally offers itself to the view of every one. The second $\omega\epsilon\nu\epsilon$, double five, or ten, is evidently compounded of $V=5$ and $V=5$, joined at the angles or narrow ends, forming another character in the Roman alphabet, $X=10$. The next $\omega\epsilon\nu\epsilon$ is again taken from the first finger and the thumb stretched until at right angles with it, when it exactly represents the letter $L=50$.

C=100 is the initial letter of *centum*; M of *mille*=1000; D of *dimidium*, or the half of *mille*, i. e. 500.

But it is time to release your lordship from conjectures that are not conducive to your knowledge of the Greek, and to conclude, at present, with assuring you that

I AM, &c.

II LETTER

L E T T E R VI.

MY LORD,

YOUR lordship having acquired a sufficient knowledge with regard to the *declension* of NOUNS of every kind, you will, in the next place, consider the circumstances of *action* and *passion* in the *conjugation* of VERBS.

The number of times or tenses is the same in Greek as in French: they have both of them their indefinite or aorist times, and their reciprocal form or conjugation of verbs, which in Greek is called the middle voice. The French grammarians, therefore, who have written Greek grammars in their own tongue, are exceedingly

ceedingly to blame for having interpreted the Greek verbs by Latin, and not by French verbs. But as this would have been attended with some difficulty, the *paradigmata* of the first grammarians have been retained with their old Latin interpretations, though the rest of the grammar has been written in French, or English, or German.

A good account of the times may be read in *Χειραγωγια ες την Ελλαδα*, or *Manuductio ad Græciam* by John Paradis, printed at Paris 1637. It is a Greek grammar in dialogues, Greek and Latin. Ποσοι χρονοι; *how many are the times?* ἕξ, *six*:

ενεσως, the present,

παραταλικ, the imperfect or extended,

παρακειμεν, the adjacent or perfect,

υπερσυντελικ, the *plusquam*-perfect,

αορις, aorist or indefinite,

η μελλαν, and the future.

Τι εστιν ειςως; *what is the present time?*

ο ενισταμενην η απληρωτον εχων την σημασιαν,
οιον τυπι-ω, -εις, -ει, *it is that which has a*

*present imperfect signification, as I beat, but have not done beating. Τι εστι παραλ-
τικῶ; what is the imperfect or extended
time? ὁ παρατέλαμενν καὶ ἀπληρωὸν ἔχων την
σημασίαν τῆ παρωχημενῶ, οἷον ἐτυπῆ-ον, -ες, -ε,
it has an imperfect or extended signification
of what is past, as I was beating. Τι εστι
παρακειμενῶ; what is the perfect? το
παρακληλυθῶ ἀρτι, καὶ ἐντελες τῆ ἐνεσῶτῶ,
οἷον τετυφα, that which is just past, and is
the perfect of the present, as I have beaten¹.
Τι εστιν ὑπερσυντελικῶ; what is the plus-
quam-perfectum? το παρακληλυθῶ παλαι, καὶ
ἐντελες τῆ παρακειμενῶ, οἷον ἐτετυφειν, what
has past some time since, and is the perfect
of the præterit, or of that which is past,
as I had beaten. Τι εστιν ἀοριστῶ; what is
the aorist, or indefinite? το παρακληλυθῶ
μῦν, καὶ τελειον, ἐκ ὠρισμενον δὲ τὰ περὶ την
ἐνεργειαν, ἢ το παθῶ, οἷον ἐτυφα; it is past
and perfect, but not determinate as to the
action or passion, as I beat or did beat. Τι*

¹ When spoken of an action that is just done, ἀπο-
βέβηκεν, *he is gone*; ὅς Χρυσὴν ἀμφιβέβηκας, *thou who*
protectest Chryses. Il. A. 37. 451.

εἰν μελλών; *what is the future?* ὁ μὴ πω
γεγονώς οἷον τυφώ, *what has not yet hap-*
pened, as I will beat.

All time is *past*, *present*, or *future*; but
then these times may be *perfect* or *imper-*
fect, or, as the Greek word more accu-
rately expresses it, *παρατεταμένοι*, *extended*.

The learned and ingenious Mr. Harris,
in his *Hermes*, has considered time as
marking the *present*, *past*, and *future*, ei-
ther *indefinitely*, without reference to any
beginning, middle, or end; or *definitely*,
in reference to such distinctions, which
he calls *inceptive*, *middle*, or *extended*,
or *completive*.

The *present*, when *perfect*, expresses
that which is just done at the time the
action is spoken of, as *ἀποβέβηκεν*, *he is*
gone: when *imperfect*, it implies some-
thing still under action, something doing
but not done, as *he goes* or *is going away*,
but is not yet actually gone: this may be
expressed in Greek by *βαδίζει* or *ἀποβαίνει*

in the *aētive*, and by ἀπερχεται in the *passive*:

Πλεῖν ἢ νῆαυτῳ πρεσβύτερῳ ἀπερχομαι.

ARISTOPH. Βατραχ. Αἰ. i. sc. i. l. 18.

Αὐλὸς βαδίζω, καὶ πονῶ, τῆτον δ' οἶχω—l. 23.

The time *past*, when perfect, implies what was done some time ago; this time of action is expressed by the aorists, and by that which grammarians call the *plusquam-perfect* tense, ἀπέβη or ἀπηλθε, *he was gone or went away*:

—ἐνθεν ἀπηλθεν
Ἀνίλοχῳ, μεγάλη δὲ πῶθι Πυλίοισιν εὐτυχθῇ.

P. 703.

Ἡ μὲν ἀρ' ὡς εἶπεσ' ἀπέβη γλαυκῶπις Ἀθηνῆ.

E. 133.

These times are called *aorist* or *indefinite*, because they do not determine when the action was done. Dr. Clarke distinguishes the first from the second aorist as more perfect: ἐποτ' εἶδον is *I never saw*, but ἔποτ' ὅπωπα is *I have never seen to this day*; this is rather too fine: the truth is, the first aorist differs nothing from the second

second in its use and application, and they are both so generally indefinite as to be used for every time.

In this verse of the Iliad the aorist may be either present or future :

Ὅσχε θεοῖς ἐπιπειθήσῃαι μάλα τ' ἐκλυον αὐτῆς.

A. 218.

In the following lines from the Comedian the aorists may be rendered by *does* or *hath*, or *shall*, past, present, or future :

Εἰ πα ξένον τις ἠδίκησε πωποῖε

———τ' ἀργυρον ὕφειλετο,

Ἡ μητὲρ' ἠλοίησεν, ἡ πατὴρ γνάθον

Ἐπατάξεν, ἡ ἴπιορον ὄρκον ὠμοσεν

Ἡ Μορσιμῆς τις ῥῆσιν ἐξεγράψατο——

Αἶ. i. sc. 2. l. 147. Βατραχ.

In one of Lucian's dialogues Cupid says to Jupiter, Τι δε σε ἠδίκησα; *what injury have I ever done to you?* the answer is in the perfect present, πεποιηκας, *thou hast done*. Harry Stephens observed long ago, *qu'on trouvera souvent dedans les bons auteurs qu'une chose qui aura été dicté par le preterit,*

preterit, sera répétée par l'aoriste ou au contraire. Traité de la Conformité du Langage François avec le Grec, p. 55.

The *plusquam*-perfect is by some supposed to convey the idea of time passing swiftly; ἀποβέβηκει or ἀπελθούθαι, *he was gone speedily or instantaneously away*. The *plusquam*-perfect is sometimes used for the perfect, as εἴρηκεν for εἴρηκα: but Dr. Clarke has proved, from many instances, the difference between the perfect and the *plusquam*-perfect; (see A. l. 37.) Βέβηκε signifies *is gone*, βέβηκει, *went away*; and it would be as absurd in Greek to use the perfect for the *plusquam*-perfect, as in English to say, after he *had* said this, he *is* gone away, or, after he *had* done this, he *has* supped.

The time *past*, when *imperfect*, describes an action that was doing, as ἀπέβαινε, or passively, ἀπηνέχeto, *he was going or began to go away*.

Εξ ἰππων δ' ἀπέβαινεν ἐπὶ χθονὶ—Ω. 459.

The

The future imperfect implies what will be doing; the perfect future what will be done: the *paulo-post futurum*, μετ' ὀλίγον μελλων, is very near at hand, and, therefore, some have imagined the second future to be nearer than the first; but *Sanctius*, in his *Minerva*, asserts that the second is more remote than the first.

Εγω βαδιῶμαι—says the dead man who undertakes to carry Xanthius's baggage to the realms below, Βατραχ. Act i. sc. 3. l. 180. This word is the Attic future of βαδιζω in the middle voice. I dare not call it the first future, for a second in the active and middle voices is the invention of grammarians, or rather, what they have substituted for a second is the future of the Attic dialect, which delights as much in the Trochaic and Iambic measure, as the Ionic in Dactyls; and therefore for -ασω, -εσω, -εω, -οσω, the Athenians use ὦ, consequently for -ασομαι, -ωμαι; for -εσομαι and -εομαι and -οσομαι, -εμαι; and for -ιωω or -ισομαι, -ιωμαι. See this proved beyond

I

contra-

contradiction by Mr. Dawes in his *Miscellanea Critica*.

Daenius de Nullitate Aoristi secundi & futuri secundi, and others, have supposed the second future to be the present contracted from verbs no longer used in their first form, as $\tau\upsilon\pi\omega$ from $\tau\upsilon\pi\epsilon\omega$, and the second aorist to be an imperfect from that present, as $\epsilon\tau\upsilon\pi\omicron\nu$ from $\tau\upsilon\pi\omega$. This excessive increase of different forms of the present indicative, theme, or root, of verbs, is, to say no more of it, as improbable as it is unnecessary: for admitting, what cannot be denied, that the second future is no other than the future in the Attic dialect, the second aorist will be the aorist that is as properly derived from that future, as what is called the first aorist from the future in the Ionic dialect.

All that, at present, is necessary to be known by you, in this letter, will be readily comprehended by your lordship. What appears in it obscure now, will
clear

clear up when you are further advanced in your knowledge of the Greek Verbs. I only expect from your lordship to get thoroughly acquainted with the signification of the Times or Tenses in the Greek grammar, and

AM, &c.

L E T T E R VII.

MY LORD,

I Do not wonder at your lordship's being terrified with the account that has been given you of the number of conjugations in the Greek language; but I hope you will instantly recover your spirits upon being told, that, instead of thirteen, they are but two, and that one of them differs only in the present and imperfect, and that merely by the insertion of the servile letter μ , to prevent a concourse of vowels in some verbs which ended originally in $-\epsilon\omega$, $-\alpha\omega$, $-\omicron\omega$, $-\upsilon\omega$.

The first conjugation owes its origin to the pronoun $\epsilon\gamma-\omega$, and is, therefore, distinguished by the termination $-\omega$, as $\lambda\epsilon\gamma-\omega$.
If

If ϵ precedes $-\omega$, that or its correspondent vowel η is retained throughout the verb in each time and voice: if α precedes $-\omega$, it never changes but in the first and third persons, and in the participles, when $\alpha\omega$ is contracted into ω , as, also, when the future changes α into η : if o , that or ω is in every part of the verb. The changes that arise from these letters preceding the termination should not be allowed to constitute three different conjugations. The application of each of these letters to the one original form, make but one conjugation and one lesson.

The second conjugation of verbs is occasioned by the insertion of μ between two vowels; in which case the latter has been changed into ι , as in $\epsilon\iota\mu\iota$ from $\epsilon\omega$ *I am*; and hence, also, in such verbs as $\tau\iota\theta\eta\mu\iota$ *I put* or *place*; $\iota\varsigma\eta\mu\iota$ *I stand*; $\delta\iota\delta\omega\mu\iota$ *I give*, and $\zeta\epsilon\upsilon\gamma\upsilon\mu\iota$ *I join*.

Each of these conjugations has three different voices, *active*, *middle*, and *passive*, which form all other times, except the

the present and imperfect, from the obsolete verbs *βέω*, *ῥαώ*, *δύω*, *ζευγνύω*. The middle is reciprocal, and in the proper and original use of it implies what a man does to himself: *εμαυτὸς ἐπελαθομένην* *I forgot myself*. Apol. Socrat. *Platonis*. See Kuster *de vero usu Verborum Mediorum apud Græcos*. This voice is easily formed from the active, as is the passive from the assisting verb *εἰμι*, the terminations being alike in both: it follows, therefore, that the verb *εἰμι* should be learned before any other verb, or, at least, before the passive of any verb.

The *μ* in *εἰμι* is servile, and the *εἰ* is from the oriental *היה* *fuit*. From *εἰμ'* or *εἰμμι* in the Doric, *ημι* in the Æolic, comes *sum*¹, in like manner as *fi* from *εἰ*. The second person rejects *μ*, and often assumes *σ* from *σὺ* *thou*, *εἰ* or *εἰς*, whence *es*, *thou*

¹ The auxiliary verb in Persic agrees with the Greek, Latin, and English. *Shum*, also *am*, *I am*; *ei*, *thou art*; *est*, *he is*; *eim*, *we are*; *eid*, *ye are*; *end*, *they are*.

art, in Latin; $\epsilon\tau\iota$, the τ probably from $\alpha\upsilon\tau\omicron\varsigma$ *ille*, *est*, the same in Latin as in Greek.

The dual is taken from the dual of nouns and pronouns, which is formed by the servile letter ν , $\epsilon\tau\omicron\nu$ *ye are*. The first person plural is taken from the pronoun $\eta\mu\epsilon\iota\varsigma$ *we*; in the Doric dialect $\epsilon\mu\epsilon\varsigma$ is used for $\epsilon\sigma\mu\epsilon\nu$ *we are*; and from $\epsilon\mu\epsilon\varsigma$ comes *sumus* in Latin. The second plural is $\epsilon\tau\epsilon$; the third $\epsilon\iota\sigma\iota$, where the ι is $\omicron\iota$ *they*. The Dorians for $\epsilon\iota\sigma\iota$ used $\epsilon\nu\tau\iota$, and the Æolians $\epsilon\upsilon\nu\tau\iota$, whence the Latin *sunt* ².

The imperfect or extended time of $\epsilon\omega$, $\epsilon\omicron\mu\alpha\iota$ or $\epsilon\iota\mu\iota$, is formed by the long vowel η for $\epsilon\iota$, and the servile ν , $\eta\nu$ *I was*; $\eta\varsigma$, to which the Æolians added $\delta\alpha$, $\eta\sigma\theta\alpha$, *thou*

² The poets often leave out the σ , and for $\epsilon\sigma\mu\epsilon\nu$ use $\epsilon\mu\epsilon\nu$ and $\epsilon\iota\mu\epsilon\nu$; for $\epsilon\tau\epsilon$, $\epsilon\tau\epsilon$; for $\epsilon\iota\varsigma$, $\epsilon\epsilon\iota$, and sometimes $\epsilon\sigma\sigma\iota$; and for $\epsilon\iota\sigma\iota$, $\epsilon\alpha\sigma\sigma\iota$. The Ionians for $\epsilon\iota\varsigma$ have $\epsilon\epsilon\iota\varsigma$; the Athenians $\epsilon\eta$; and $\epsilon\iota\sigma\iota$ in the Ionic is $\epsilon\alpha\sigma\iota$.

art; η or ην, for which the Dorians used ηε, ης, εην, ηεν, and ηην, *he was*. In the dual masculine ητον, feminine ητην. The poets insert σ, ητον, ετον or ετον, ητην, *two were*. In the plural ημεν, or with the Dorians ημες, *we were*; ητε, *ye were*; ησαν or ην, *they were* ³.

From the imperfect ην, by the insertion of μ, is formed another time, ημην; from whence is derived the *plusquam*-perfect in the passive form or voice of verbs: ημην, ησο, ητο, ημεθον or ησθον, ησθην; ημεθα, ησθε, ηντο: for ηντο the Ionians used εατο, the poets ειατο ⁴.

The subjunctive of the present εμι or εω is ω, to which the Ionians prefix ε, and the poets ει. It is to be observed, that

³ The poets for ημεν, &c. use εμεν, ετε, εσαν, and εσαν or εσθον.

⁴ The poets use ηον an aorist regularly formed from the old verb εω, for ειμι: the Ionians prefix ε, and read εον, εες, which they contract into εις, and again resolve into εεις.

from hence the *subjunctive* mood in all verbs is distinguished by the long vowels ω and η ; ω *I may be*; η s or $\eta\sigma\theta\alpha$ *thou mayest be*; η *he may be*: dual $\eta\tau\omicron\nu$, $\eta\tau\omicron\nu$: plural $\omega\mu\epsilon\nu$, Doricè $\omega\mu\epsilon\varsigma$ *we may be*; $\eta\tau\epsilon$ *ye may be*; $\omega\sigma\iota$ *they may be*.

The *optative* is in this, and thence in every verb, formed by the diphthongs $\epsilon\iota\eta$ and $\omicron\iota$, from $\epsilon\iota\theta\epsilon$ *utinam*; $\epsilon\iota\eta\nu$, or with the Ionians $\epsilon\omicron\iota\mu\iota$, *that I may be*; $\epsilon\iota\eta\varsigma$ or $\epsilon\omicron\iota\varsigma$ *that thou mayest be*; $\epsilon\iota\eta$ or $\epsilon\omicron\iota$ *that he may be*: dual $\epsilon\iota\eta\tau\omicron\nu$, $\epsilon\iota\eta\tau\eta\nu$: in the plur. $\epsilon\iota\eta\mu\epsilon\nu$, $\epsilon\iota\mu\epsilon\nu$, *that we may be*; $\epsilon\iota\eta\tau\epsilon$, $\epsilon\iota\tau\epsilon$, *that ye may be*; $\epsilon\iota\eta\sigma\alpha\nu$, $\epsilon\iota\epsilon\nu$, *that they may be*.

The *imperative* is formed from σ for $\sigma\upsilon$ *thou*, and $\tau\epsilon$ *thee*; $\epsilon\sigma\omicron$ or $\iota\sigma\theta\iota$ *be thou*; $\epsilon\sigma\omega$, Doricè $\eta\tau\omega$, *let him be*: dual $\epsilon\sigma\omicron\nu$, $\epsilon\sigma\omega\nu$: plur. $\epsilon\sigma\tau\epsilon$ *be ye*; $\epsilon\sigma\omega\sigma\alpha\nu$, or with the Athenians $\epsilon\sigma\omega\nu$, *let them be*. Hence the *imperative* of *sum*, *es*, *esto*, *este*, *estote*, *sunto*.

The *infinitive* is formed by adding $-\nu\alpha\iota$ to the radical $\epsilon\iota$; $\epsilon\iota\nu\alpha\iota$, Atticè $\epsilon\mu\epsilon\nu\alpha\iota$, Æolicè $\epsilon\mu\mu\epsilon\nu\alpha\iota$, Ionicè $\epsilon\mu\epsilon\nu$, Doricè $\eta\mu\epsilon\nu$, $\eta\mu\epsilon\varsigma$, $\epsilon\iota\mu\epsilon\varsigma$.

The participle, that it may be declined as a noun, is made to end with the servile -ν, as ὢν, ὄσα (for which the Dorians use εὔσα, εἰσα, and εἰσα) ον. The Ionians, as usual, prefix ε; and the Æolians write εἰς, ἐνί, whence the Latin *ens*, *entis*.

The future is formed by the servile letters σ and μ, and by a change in the vowels; εσομαι *I will be*; for which the poets have εσομαι, and the Dorians εσευμαι; εση, Ionicè εσεαι, *thou wilt be*; εσεται, contracted εσται, *he will be*: dual εσομεθον or εσεσθον, εσεσθον: plural εσομεθα, εσεσθε, εσονται⁵.

⁵ The most frequent letters are the most servile: these are ε, ι, ν, ο, α, σ, τ, μ; which are all employed in the numbers and persons of εσομαι: σ is the characteristic of the future whenever it can be introduced; μ denotes the subjunctive mode or passive voice. To make the 3d person sing. μ is changed into τ, which receives ν before it for the 3d plural, as in the present indic. μαι has always the 3d person sing. ται, 3d plural νται, except in the perfect passive, where it would be inutterable (γεγραπνται) and therefore this person is expressed by the participle and auxiliary verb, γεγραμμενοι εἰσι.

The

The optative, as usual, by the insertion of *οι* is *εσοιμην*, *εσοιο*, *εσοιτο*; dual *εσοιμεθον* or *εσοισθον*, *εσοισθην*; plur. *εσοιμεθα*, *εσοισθε*, *εσoinτο*.

The participle *εσομενος*, *-η*, *-ον*. The infinitive *εσεσθαι*. The poets and Æolians double the *σ*, *εσσομενος*.

The Doric and Æolic dialects will be more familiar to you from their affinity to the Latin than the Attic or Ionic.

In this verb *ειμι* you have a specimen of the different characters of the states of Greece.

The Athenians from their natural vivacity, their extensive commerce, and for dispatch of business, contracted their words as much as possible; whilst the Ionians, on the contrary, resolved all contracted syllables into their component parts, and long vowels into two short ones. The Dorians gave a broad and open utterance to all their words, *πλαῖνασδoισαι ἅπαντα*.

When the Doric women were reproached for their dialect, they replied,

———— Κορινθιαί εἰμες ἀνωθεν

Ὡς καὶ ὁ Βελλεροφών Πελοποννησίῃ λαλευμεν.

Δοριεῖσσι δ' ἔξεσι, δοκῶ, τοῖς Δωριεῖσσι.

Theocrit. Εἰδύλ. ιε.

Strabo says, the Dorians being few and inhabitants of a bad soil, *ολιγὰς ὄντας, καὶ τραχυτάτην οἰκοντάς χωρὰν*, preserved their dialect unmixed, and in time prevailed upon their neighbours to make use of it. *Lib. viii. initio.*

The poets used all the dialects, and frequently inserted, or left out, or changed, all the single consonants, often rejecting some of them, and as often adding ζ, σ, τ, with the vowels α, ο, ι, υ, as they had occasion for long or short syllables. A thorough knowledge of the poetic licence among the Greeks, and of the difference of their dialects, is only to be acquired by
reading

reading the Greek authors, which in some measure will be facilitated by the characters of the different states of Greece already given, and by the many instances of of the dialects that occur in these letters.

I AM, &c.

LETTER

LETTER VIII.

MY LORD,

IN a former letter you had an account of the Greek tenses; in this, we shall consider the modes or manners of action and passion.

When we declare or indicate simply what is done or suffered, it is in the *indicative* mood; if what is said is possible, it is in the *potential*; or, if it be contingent or subject to conditions, it is in the *subjunctive* mood. If we express desires or wishes, it is in the *optative*; if commands, in the *imperative* mood. When the verb stands alone without any person or any substantive prefixed, when it does not declare who or when, in this indefinite, unlimited state or mode, it is called *infinitive*.

To

To these accidents of time, and form, and mode, we must join that of the *agent* or *patient*, and also the *persons*, which are three in the *singular* number, *I*, and *thou*, and *he* or *it*, and as many *plural*, *we*, and *ye*, and *they*. To these numbers the Greeks, when their language became copious, added a *dual*, to express only two persons or things: this number, as Diomedes the grammarian observes, was no part of the old Greek tongue: the most frequent use of it is among the poets; the Septuagint ¹, the New Testament, and the Greek fathers have it not ².

¹ See p. 33.—και εσονται (not εσεσθον) —οι δυο εις σαρκος μιαν. Gen. ii. 25. Matt. xix. 5. Τότε δυο εσονται εν τω αγρω. Matt. xxiv. 40.

² It is very easy to form the dual by observing, that in the active it always ends in -τον, except in the optative mood, and when the first person sing. ends in -ν; also in the first aorist the dual is -τον and -την; and in the imperative it is always -ον and -ων. In the passive and middle voices, μαι in the present requires -μεθον, -σθον, -σθον; μην in the present, instead of the last, has -σθην.

The first person of the present indicative is formed by adding ω from $\epsilon\gamma\omega$ or $\epsilon\omega$ *I am*, to the oriental root, as $\lambda\epsilon\gamma-\omega$ from $\lambda\gamma$; the second person takes $-\epsilon\varsigma$ from the auxiliar, $\lambda\epsilon\gamma-\epsilon\varsigma$; the third $-\epsilon\iota$, $\lambda\epsilon\gamma-\epsilon\iota$: the dual $-\epsilon\tau\omicron\nu$ for $-\epsilon\tau\omicron\nu$, $\lambda\epsilon\gamma-\epsilon\tau\omicron\nu$, $\lambda\epsilon\gamma-\epsilon\tau\omicron\nu$: the first plural ends in $-\mu\epsilon\nu$, which it borrows also from the auxiliar, $\lambda\epsilon\gamma\omicron-\mu\epsilon\nu$; the second from $-\epsilon\tau\epsilon$ of the auxiliar, which the poets use for $-\epsilon\tau\epsilon$, $\lambda\epsilon\gamma-\epsilon\tau\epsilon$; the third in $-\epsilon\sigma\iota$ from $\epsilon\iota\sigma\iota$, $\lambda\epsilon\gamma-\epsilon\sigma\iota$.

Hence the penult of the third person is always long, and therefore υ is often inserted for that purpose, as in $\epsilon\chi\omicron\upsilon\sigma\iota$ from $\epsilon\chi\omega$, $\epsilon\chi\omicron\mu\epsilon\nu$; $\omega\epsilon\mu\pi\epsilon\sigma\iota$ from $\omega\epsilon\mu\pi\omega$: in like manner υ is sometimes added, particularly by the poets, to nouns, that short syllables with $\omicron$ may be lengthened, as $\kappa\epsilon\rho\eta$ for $\kappa\omicron\rho\eta$, and $\omicron\upsilon\lambda\upsilon\mu\pi\epsilon\upsilon$ for $\omicron\lambda\upsilon\mu\pi\epsilon$.

One consequence of not learning $\epsilon\iota\mu\iota$ before all other verbs is, that the true formation of the times and persons has been lost, and a very absurd method of forming them substituted in its place, as may be seen in all grammars.

The terminations are nearly the same, when ϵ or α or σ are *radical* letters, and precede the final ω ; when they vary, it is on account of the contractions, which are so natural, that one example will be sufficient to illustrate them;

Sing. $\omega\sigma\iota-\epsilon\omega$, $\omega\sigma\iota-\omega$. $\omega\sigma\iota-\epsilon\epsilon\varsigma$, $\omega\sigma\iota-\epsilon\varsigma$. $\omega\sigma\iota-\epsilon\epsilon$,
 $\omega\sigma\iota-\epsilon$.

Dual $\omega\sigma\iota-\epsilon\epsilon\tau\omicron\nu$, $\omega\sigma\iota-\epsilon\iota\tau\omicron\nu$.

Plur. $\omega\sigma\iota-\epsilon\sigma\mu\epsilon\nu$, $\omega\sigma\iota-\theta\mu\epsilon\nu$. $\omega\sigma\iota-\epsilon\epsilon\iota\epsilon$, $\omega\sigma\iota-\epsilon\iota\epsilon$.
 $\omega\sigma\iota-\epsilon\theta\sigma\iota$, $\omega\sigma\iota-\theta\sigma\iota$.

When α is *radical*, it is never lost, unless when it is followed by σ or ω , in which case they coalesce in ω ;

Sing. $\tau\iota\mu-\alpha\omega$, $-\omega$. $\tau\iota\mu-\alpha\epsilon\varsigma$, $-\alpha\varsigma$. $\tau\iota\mu-\alpha\epsilon\iota$, $-\alpha$.

Dual $\tau\iota\mu-\alpha\epsilon\tau\omicron\nu$, $-\alpha\tau\omicron\nu$.

Plural $\tau\iota\mu\alpha-\sigma\mu\epsilon\nu$, $-\omega\mu\epsilon\nu$. $\tau\iota\mu-\alpha\epsilon\tau\epsilon$, $-\alpha\tau\epsilon$.
 $\tau\iota\mu-\alpha\theta\sigma\iota$, $-\omega\sigma\iota$.

When σ is *radical*, the contraction is made in ω , $\sigma\iota$, or ϵ ;

Sing. $\chi\rho\upsilon\sigma-\sigma\omega$, $-\omega$. $\chi\rho\upsilon\sigma-\sigma\epsilon\varsigma$, $-\sigma\iota\varsigma$. $\chi\rho\upsilon\sigma-\sigma\epsilon\iota$, $-\sigma\iota$.

Dual $\chi\rho\upsilon\sigma-\sigma\epsilon\tau\omicron\nu$, $-\sigma\tau\omicron\nu$.

Plural $\chi\rho\upsilon\sigma-\sigma\sigma\mu\epsilon\nu$, $-\sigma\mu\epsilon\nu$. $\chi\rho\upsilon\sigma-\sigma\epsilon\tau\epsilon$, $-\sigma\tau\epsilon$.
 $\chi\rho\upsilon\sigma-\sigma\theta\sigma\iota$, $-\sigma\sigma\iota$.

L

The

The imperfect or extended time is formed in the same manner as in the auxiliar, having the termination in *-ν*, and the first letter, if a short vowel, turned into the corresponding long one; if a consonant, prefix *ε*: this is usually called the augment: *αγω* makes *ηγον*; *ανυω*, *ηνυον*; *ελπιζω*, *ηλπίζον*; *οπαζω*, *ωπαζον*; *αυξανω*, *ηυξανον*. But verbs beginning with *αι* and *ι* have the *ι* underwritten, as in *αιρω*, *ηρον*; *οικιζω*, *οικιζον*. Sometimes *ε* is retained, but then *ι* follows, as *ειχον* from *εχω*, and *ειλκον* from *ελχω*; *ειρπον* from *ερπω*, &c. When the verb begins with *ι*, *υ*, *η*, *ω*, *αι*, *ευ*, *ε*, it is immutable. If a preposition is prefixed, which does not alter the sense, the augment is often prefixed to that preposition; *ε-καθίζον*, *ε-καθευδον*: also in compounded verbs, when the simple verb is no longer in use, the augment is frequently prefixed to the preposition; *αμφισβητεω*, *αμισβητεον*, *ανηιδιχεω*, *ανηιδολεω*; but *απολαυω* has *απελαυον*; and some of them vary, as *αναλωκα*, *ανηλωκα*, *ηναλωκα*.

The augment is often connected with the verb, and follows the preposition, as *συνηγον* from *συναγω*, &c. ³. When *ε* precedes *ο*, the augment is made by changing *ο* into *ω*, as *ἐορταζω*, *ἐορταζον*. The verbs *αω*, *I blow*, and *αιω*, *I bear*, admit of no augment, that they may not be confounded with the auxiliar *εω* for *εμι*. Some other verbs, also, retain the same vowel in the imperfect as in the present, as *αἰνίζομαι* and *αἰθεωω*, that the occurrence of a double *η* may be avoided; also certain verbs derived from *οιωνας*, *οιαξ*; also *οικηρεω*, *οιομαι* and *οιγ-ραω*.

The second person from *ον* is *ες*, as *ελεγ-γον*, *ελεγες*; the third person is formed as in the pronouns, *σ-εθεν*, *εθεν*; *σ-οι*, *οί*, by dropping the *σ*, *ελεγε* ⁴. The dual is formed

³ *ν* in *εν* and *συν*, before *γ*, *κ*, *ξ*, *χ*, is *γ*, as *ἐκρυπτω*; before *π*, *β*, *φ*, *μ*, *ψ*, it is *μ*, as *ἐμβλεπω*; before *λ* it is *λ*, as *ἐλλειπω*; and *ρ* before *ρ*, as *συρραπῶ*: but when the augment is *ε*, *ν* is resumed, *συνεγελλον*.

⁴ The poets for *ον*, *ες*, *ε*, in this and the Attic aorist have *-εσπον*, *-εσκες*, *-εσκε*; in the third person plural the Boeotians read *-εσαν*.

according to the rule given in the preceding note, as in nouns and in the auxiliary, in *ν*, *ελεγέλον, ελεγετην*: the plural *ελεγομεν, ελεγετε*. The third person is the same with the first person singular, as it is in the assisting verb *ειμι*; *εγω η εκεινοι, εγαμεν, επιμων, ετ'εφανον, ετραχον*.

The contracted verbs observe the same rule in the imperfect as in the present;

Sing. *εποι-εον, -εν. -εες, -εις. -εε, -ει.*

Dual *-εετον, -ειτον. -εετην, -ειτην.*

Plur. *-εομεν, -εμει. -εειε, -ειε. -εον, -εν.*

Sing. *ετιμ-αον, -ων. -αες, -ας. -αε, -α.*

Dual *-αετον, -ατον. -αετην, -ατην.*

Plur. *-αομεν, -ωμεν. -αετε, -ατε. -αον, -ων.*

Sing. *εχουσ-οον, -ον. -οες, -ος. -οε, -ο.*

Dual *-οετον, -οτον. -οετην, -οτην.*

Plur. *-οομεν, -ομεν. -οετε, -οτε. -οον, -ον.*

Thus much for the indicative present of the active voice. Before we proceed to the other times or tenses, it will be proper to consider the several modes as they are immediately derived from the indicative.

The

The subjunctive is distinguished by the long vowels η and ω in every time. In the present it is the same in the first person as in the indicative; εαν λεγω: the termination is the same as in the auxiliar, to which prefix λεγ- and you have the subjunctive;

Sing. λεγ-ω, λεγ-ης⁵, λεγ-η.

Dual λεγ-ητον.

Plur. λεγ-ωμεν, λεγ-ητε, λεγ-ωσι.

The contracted verbs observe the same laws of contraction as in the indicative;

Sing. ποι-εω, -ω. -εις, -ης. -ειη, -η.

Dual -ειητον, ητον.

Plur. -εωμεν, -ωμεν. -ειητε, -ητε. -εωσι, -ωσι.

Sing. τιμ-αω, -ω. -αης, -ας. -αη, -α.

Dual -αηταν, -ατον.

Plur. -αωμεν, -ωμεν. -αηιε, -αιε. -αωσι, -ωσι.

Sing. χρυσ-οω, -ω. -οης, -οις. -οη, -οι.

Dual -οητον, -ωτον.

Plur. -οωμεν, -ωμεν. -οηιε, -ωιε. -οωσι, -ωσι.

⁵ Το ης the Æolians add θα, ηθηα.

The optative mood, *ευχλικῶς*, is formed from the same mode of the auxiliar in the Ionic dialect, and terminates in -οίμι, -οίς, -οί. This mood has always one syllable more than the indicative, and a diphthong with *i* in the *penultima* of the singular in the active voice ;

Sing. λεγ-οίμι, -οίς, -οί.

Dual -οιτον, -οιτην.

Plur. -οιμεν, -οιτε, -οιεν.

The contracted verbs turn -εοι and -οοι into -οι, and -αοι into -ω ;

Sing. ποι-εοίμι, -οίμι. -εοίς, -οίς. -εοί, -οί.

Dual -εοιτον, -οιτον. -ειοτην, -οιτην.

Plur. -εοιμεν, -οιμεν. -εοίτε, -οίτε. -εοιεν, -οιεν.

Sing. τιμα-οίμι, -οίμι. -αοίς, -ως. -αοί, -ω.

Dual -αιοτον, -ωτον. -αοιτην, -ωτην.

Plur. -αιομεν, -ωμεν. -αίοτε, -ώτε. -αοιεν, -ωεν.

Sing. χρυσ-οοίμι, -οίμι. -οοίς, -οίς. -οοί, -οί.

Dual -οοιτον, -οιτον. οοιτην, -οιτην.

Plur. -οοιμεν, -οιμεν. -οοίτε, -οίτε. -οοιεν, -οιεν.

The infinitive, *απαρεμφατος*, is formed, as in the assisting verb, by the letter *γ*. If
you

you add *ν* to the third person sing. indicative, it gives the infinitive; *λεγει-ν*, *ποιει-ν*, *τιμα-ν*, *χρυσοει-ν* or *χρυσθ-ν*⁶. The infinitive consists always of equal syllables with the indicative, and is never a monosyllable in the Greek or Latin, unless by contraction, as *σπαν*, *πνειν*, *χειν*, *ρειν*.

If from the third person of the imperfect you take away the augment, it will give you the imperative, *προσταλίκος*. The same may be obtained for contracted verbs from the infinitive, rejecting only *ν*; *ποιει*, *τιμα*, *χρυσθ*. Also for other verbs, by rejecting both *ι* and *ν*; *λεγε*: so in Latin, take away the last syllable from the infinitive *es-se*, you have the imperative *es*: but the imperative is formed more truly from the auxiliary, as appears from the persons and numbers; sing. *λεγε-ε*, *λεγε-ειω*: dual *λεγε-ετον*, *λεγε-ετων*: plur. *λεγε-ετε*, *λεγε-ετωσαν*, or with the Athenians, *-οντων*.

⁶ The Dorians for *-ειν* uie *-εν*; the Æolians *-ην* with or without the *ι* underwritten: for *-ειν* and *-εναι* the Ionians have *-εμεν*, sometimes *-σειν*, and the Athenians and Dorians *-εμεναι*.

In like manner the contracted verbs,

Sing. ποι-εε, -ει. ῥεστοι, -αιτω.

Dual -εετον, -ειτον. -εετων, -ειτων.

Plur. -εετε, -ειτε. -εετωσαν, -ειτωσαν.

Sing. τιμ-αε, -α. -αετω, -ατω.

Dual -αετον, -ατον. -αετων, -ατων.

Plur. -αετε, -ατε. -αετωσαν, -ατωσαν.

Sing. χρυσ-αε, -α. -αετω, -ατω.

Dual -αετον, -ατον. -αετων, -ατων.

Plur. -αετε, -ατε. -αετωσαν, -ατωσαν.

The participle, μετοχη, partaking of the properties of verbs and nouns, is formed by adding the auxiliar -ων to the *radical* letters of the verb; λεγ-ων, λεγ-ουσα, Ionic -ουσα, Doric -οισα. λεγ-ον; ποι-ων, ποι-ουσα, -ουσα. ποι-ον, -ον; τιμ-ων, -ων. αβσα, -ωσα. -αον, -ων; χρυσ-ων, -ων. ουσα, -ουσα. -ον, -ον⁷.

From the present time we pass on to the future, because it consists of the same number of syllables, except in contracted

⁷ The Ionians prefix ε to -ων in the participle.

verbs,

verbs, which require one more in the future; but the perfect has always one more than the future, from which it is derived.

The future of the auxiliar is distinguished by the letter σ , as is the future of all other verbs which will admit of that letter, which is characteristic of this time. When the last radical letter, or that preceding $-\omega$ in the present, will admit of σ after it, as $\tau\iota-\omega$, $\tau\iota-\sigma\omega$; $\alpha\chi\upsilon-\omega$, $\alpha\chi\upsilon-\sigma\omega$; or coalesce with it, as β , π , ϕ , which with σ make ψ ; or γ , κ , χ , which make ξ ; then the future is formed by it; as $\lambda\epsilon\iota-\omega$, $\lambda\epsilon\iota-\psi\omega$; $\tau\epsilon\rho-\pi\omega$, $\tau\epsilon\rho-\psi\omega$; $\gamma\rho\alpha-\phi\omega$, $\gamma\rho\alpha-\psi\omega$; $\lambda\epsilon-\gamma\omega$, $\lambda\epsilon-\xi\omega$; $\omega\lambda\epsilon-\kappa\omega$, $\omega\lambda\epsilon-\xi\omega$; $\beta\rho\epsilon-\chi\omega$, $\beta\rho\epsilon-\xi\omega$.

But as δ , ϑ , ζ , τ , do not well unite with σ , they are to be rejected in the formation; $\alpha-\delta\omega$, $\alpha-\sigma\omega$; $\omega\lambda\eta-\vartheta\omega$, $\omega\lambda\eta-\sigma\omega$; $\phi\rho\alpha-\zeta\omega$, $\phi\rho\alpha-\sigma\omega$; $\alpha\nu\upsilon-\tau\omega$, $\alpha\nu\upsilon-\sigma\omega$.

Certain verbs in $-\omega$ reject one σ ; others form the future in $-\xi\omega$; $\omega\lambda\alpha-\omega$ makes $\omega\lambda\alpha-\sigma\omega$; but $\omega\rho\alpha-\omega$, $\omega\rho\alpha-\xi\omega$. Some form the future both in $-\sigma\omega$ and $-\xi\omega$; $\alpha\phi\upsilon-\omega$, $\alpha\phi\upsilon-\sigma\omega$

M

 $\alpha\phi\upsilon-\sigma\omega$

αφύ-σῶ and αφύ-ξῶ; ἀρπα-σσῶ, ἀρπα-σῶ and ἀρπα-ξῶ.

The following verbs change, also, the first letter of the present; πρεφῶ, πρεφῶ; πρεχῶ, πρεξῶ; τυφῶ, τυφῶ; εχῶ, εἰξῶ.

Verbs in -λῶ, -μῶ, -νῶ, -ρῶ, admit not of the characteristic σ, but indicate their future time by making a long or dubious syllable short, by taking away one vowel from a diphthong, or dropping a consonant; πλῦνῶ, πλῦνῶ; κρῖνῶ, κρῖνῶ; φαίνῶ, φανῶ; παίρῶ, παῖρῶ; ψάλλῶ, ψαλῶ; τεμνῶ, τεμῶ.

On the contrary, verbs contracted form the future by changing α and ε into η, and ο of derivatives into ω; φιλεῶ, φιλησῶ; τιμαῶ, τιμησῶ; χρυσοῶ, χρυσωσῶ, from χρυσος: but αροῶ being primitive, retains ο, αροσῶ.

If ρ or a vowel precedes α in the *penultima*, it is long; εἶαῶ, εἶαῶ; παῖραῶ, παῖραῶ. Many verbs, however, retain the short

vowels α, ε, ο. Some have a double future, the vowel long or short: some insert υ; thus πλευσω from πλεω; καυσω from καιω; κλαυσω from κλαιω; χεω, *fundo*, has both χευσω and χεσω.

These observations seem sufficient for your lordship's present purpose; a more perfect knowledge of these *minutiae* will come better by reading than by rules.

The persons in each number are formed exactly as in the present⁸; so likewise are the several moods; λεξ-ω, λεξ-οιμι, λεξ-ειν; no imperative; λεξ-ων.

The aorist or indefinite tense (*tempus*) is formed from the future by changing ω final into α, and prefixing to the indicative, but to no other mood, the augment, as in

⁸ The Ionians, as usual, prefix their favourite ε to -ω, -εις, &c. and the Dorians, instead of -στον in the dual, &c. have -ειτον: plural -ημες or -εμμες, -ειτε, -εσσι or -εσσι.

the imperfect; *ελεξ-α. -ας, -ε*: dual *-ατον, -ατην*: plur. *-αμεν, -ατε, -αν*⁹.

The subjunctive is the same as in the future. The optative differs only in having *α*, which is characteristic of this time, instead of *ο*; *λεξ-αιμι, -αις, -αι*: dual *-αιτον, -αιτην*: plur. *-αιμεν, -αιτε, -αιεν*¹⁰.

The infinitive ends in *-αι*; *λεξ-αι*. The imperative in *-ον*; *λεξ-ον, -ατω*: dual *-αλον, -αλων*: pl. *-ατε, -ατωσαν*¹¹. The participle in *-ας*; *λεξ-ας, α-σα, -αν*, Doric *-αις, -αισα, -αν*.

The Athenians, as was observed to your lordship in a former letter upon the Greek tenses, formed their future in a manner

⁹ The poets, as in the imperfect and Attic aorist, have *ασκον, -ασκες*; and, with the Ionians, in the 3d person *-ασκε*. The Boeotians in 3d plur. *-ασαν*.

¹⁰ The Æolians for *-αιμι*, &c. use *-εια, -εια, -ειε*: dual *-ειατον, -ειατην*: plural *-ειαμεν, -ειατε, -ειαν*; of which the Athenians had *-ειας, -ειε, and -ειαν*.

¹¹ For *-ατωσαν* the Athenians have *-αντων*, as in the present, for *-ετωσαν, -οντων*.

very different from the Ionians. The former shorten the *penultima*, as from τῖω, τῖω: they, therefore, change η, ω, αι, αυ, into α, and reject ε from the diphthongs ει and ευ; but before the liquids λ, μ, ν, ρ, change ει of dissyllables into α, and of polysyllables into ε; σηπω, σαπω; τρωγω, τραγω; καιω, καω; παυω, παω; λειπω, λιπω; ερευγω, ερυγω; πειρω, παρω; αγειρω, αγερω.

In words of two syllables ε is changed into α; as πλεκω, πλακω; γελλω, γαλω: except βλεπω, λεγω, φλεγω, which are the same as in the present.

In words of two or three consonants the last is frequently dropt; as ψαλλω, ψαλω; τυπῖω, τυπω; μαρπῖω, μαρπω: but τερπω, ταρπω. If dissyllables begin with long vowels, they are retained in the Attic future, as in the verbs ἡδω and ἄδω. Some change ω into φ, others into β; as βαπῖω, βαφω; βλαπῖω, βλαβω. Some change χ, ω, and ζ, into γ; ψυχῃ, ψυγω; ορυσω, ορυγω; κραζω, κραγω: but φραζω, φραδω.

The

The persons of this time differ from the present indicative and the Ionic future λεγ-ω, -εις, -αι: dual -ειτον: plural -ομεν, -ειτε, -ουσι.

Hence an Attic aorist is formed, in like manner as the imperfect, from the present, changing the termination -ω into -ον, and prefixing the augment, ελεγον; it is in number and person the same as the imperfect, and the terminations of the other moods are exactly the same as in the present, or the Ionic future.

The perfect, like the first aorist, has the augment prefixed, and ends in α; but with the augment it often repeats the first letter of the verb, as λεγω, λελεχα, and changes σ of the future into κ; and in the following verbs ending in -λω, -μω, -νω, -ρω, it changes -ω into -κα, and ε of the penult into α; φιλεω, φιλησα, πεφιληκα; παλλω, παλω, επαλκα; νεμω, νενεμηκα; κρινω, κερικα; σπειρω, εσπαρκα: φ of the future is changed into φ, and ξ into χ; γραφω, γραψω, γεγραφα; λεγω, κεξω, λελεχα.

Dis-

Disyllables in -εινω, -ινω, -υνω, lose *ν* in the præterit; and verbs having *μω* in the future insert *η* between *μ* and *κα*; τεινω, τενω, τετακα; κρινω, κεκρικα; θυνω, τεθυκα. Some admit of contraction, as καλεω, καλησω, κεκληκα.

The perfect is always longer by one syllable than the future, from whence it is taken; and never consists of fewer than three syllables, except in the irregular οἶδα from εἶδω.

In like manner, the *plusquam* perfect is formed from the perfect by prefixing the augment to the augmented perfect, and changing the final *α* into *ειν*, as from λελεχα, ελελεχειν.

The persons of λελεχα are -ας, -ε: dual -ᾶτον: plur. -ᾶμεν, -ᾶτε, -ᾶσι: the penult of the third person plural being taken from the auxiliar -εῖσι is always long; for -ασι the Boeotians read -αν, the Dorians -αντι.

The

The persons of the *plusquam* perfect are -ειν; for which the Athenians use -η, and the Ionians -εα: second person -εις: third -ει, Atticè -η, Ionicè -εε: dual -ειλον, -ειλην: plur. -ειμεν, -ειτε, -εισαν, Atticè -εσαν.

The subjunctive, optative, and imperative have the same terminations in form, and person, and number, as in the present or future times; λελεχ-ω, λελεχ-οιμι, λελεχ-ε.

It may not be improper to observe here, that, although it should seem as if our wishes were only for the present or the future, it is evident that time past admits of an optative mood. The man who expected the return of his son from the Olympic games, wished for what was past—"that my son may have been the conqueror;" in Greek, εἴθε ὁ υἱὸς μὲ νενικηκοί.

The Greeks, also, make use of a perfect as well as present, or rather an imperfect imperative, with this difference, as ἡ θύρα κλειδω is, *shut the door*; ἡ θύρα κεκλειδω is,

is, *let the door be shut*: the one orders the door to be shut, the other speaks of it as already shut.

The infinitive is taken from the auxiliar, and ends in -ναι, λελεχεναι. Former participles in this voice having made their termination in -ων and -ας, this terminates in -ως, λελεχ-ως, -υια, -ει. But the Æolians use the termination in -ν,

I believe your lordship will think this letter to be, as indeed it is, of a sufficient length; and, therefore, you will easily forgive me, if I make the passive voice the subject of my next, and add no more at present than that

I AM, &c.

N LETTER

LETTER IX.

MY LORD,

YOUR lordship having acquired a perfect knowledge of the auxiliary verb *εἰμι*, and the formation of verbs in the active voice, will not find it very difficult to form the passive and middle voices. The progression is natural and easy, and the several parts rise out of one another with a justness and propriety that will make the pursuit after the origin and structure of the Greek language extremely agreeable.

Take the *-ομαι* of the auxiliar, as in *εσ-ομαι*, and affix it to the radical letters *λεγ-* and it becomes the first person of the passive; and every person in every mood of the present passive is exactly the same with
that

that of the future in the assisting verb¹, substituting λεγ- for ες, λεγ-ομαι, λεγ-ωμαι by analogy; λεγ-οιμην, λεγ-εσθαι, λεγ-ομεν &c.

The imperative in all contracted verbs is formed by rejecting the termination -μαι; φιλε-(μαι); τιμω-(μαι); χρυσθ-(μαι). In other verbs, for -μαι take -υ; λεγ-ομαι, λε-γε; τυπιο-μαι, τυπιε, τυπι-εσθω: dual τυπι-εσθον, τυπι-εσθων: plur. τυπι-εσθε, τυπι-εσθωσαν.

The contractions are the same in the passive as in the active voice.

The imperfect passive is formed from the auxiliar ην and ημην, preserving the augment of the active voice, ετυπιο-μην: the second person, which has one syllable less

¹ The Athenians for -η in the second person use -ει, as in εημι, εις, or ει, τυπι-ει: the Ionians -εαι, τυπι-εαι: for τυπι-ομεσθα, in the plural, the Ionians and Dorians have τυπι-ομεσθα.

than the first², changes -ομην into -ε, ε-τυπῆ-ε³: the third person into -ετο, ε-τυπῆ-ετο. The dual ends in -ομεθα, -εσθον, -εσθην, ε-τυπῆ-ομεθα, ε-τυπῆ-εσθον, ε-τυπῆ-εσθην, which is always the case when the first person singular ends in -μην. The first and second persons plural, as in the present, end in -ομεθα, -εσθε, ετυπῆ-ομεθα, ετυπῆ-εσθε: the third person is made by adding -το to the active, ετυπῆον-το. The present and imperfect are the same in the middle as in the passive voice.

The future time in the passive and middle voices is expressed by a greater variety of words than any other time. The first and most simple variation from the active is the first future (so called) of the middle

² In general, when the first person passive has one syllable more than is in the active, the second person is of equal length with the active, or has one syllable less than the first person passive.

³ For ετυπῆ the Dorians use ετυπῆεν. The Ionians and poets insert σκ, τυπῆσκει, τυπῆσκετο, τυπῆσκοντο.

voice,

voice, which is made by adding the passive termination *-μαι* to the active, and changing *ω* into *ο*, *τυφ-ω*, *τυφ-ομαι*. The second future, or rather the future of the Attic dialect in the middle voice, is, in like manner, formed from the same time in the active, by changing *-ω* into *-εμαι*, *τυπ-ω*, *τυπ-εμαι*. The Greeks having made use of *τυφω*, *τυφομαι*, formed a *paulo post futurum* by prefixing what is called the Attic reduplication to the latter, *τε τυφομαι*. For a farther change and variety, the radical letters *ω* and *τ* are both aspirated, as is the former (*ω*) in the perfect time of the active voice, and both of them (*ω*, *τ*) in the perfect and aorist, called by grammarians the first aorist, of the passive voice. To these letters, when aspirated, affix the future of the auxiliar (*εσομαι*) changing *ε* into *η*, and you have the passive future, called the first future, *τυφθ-ησομαι*. The second or Attic future is made from the active of the same time by changing *-ω* into *-ησομαι*, *τυπ-ω*, *τυπ-ησομαι*. The other moods, numbers, and persons are the same with those of the auxiliar *εσομαι*: *τυπημαι* retains *η* in the first

first person singular, dual, and plural; also in the third plural; the second singular is τυπ-η; in all the other persons α changes into ει, τυπ-εται, &c.

The passive aorist is made from the future of the same voice by prefixing the augment, and changing the future termination -ησομαι into -ην; from τυφθ-ησομαι, ε-τυφθ-ην; from τυπ-ησομαι, ε-τυπ-ην. The persons, in every number, have the same terminations with the auxiliary imperfect -ην. The subjunctive ends in -ω, τυφθ-ω, τυπ-ω: the optative in -ειην, τυφθ-ειην, τυπ-ειην. The numbers and persons are as in εειην from ειμι. The imperative ends in -ητι, τυφθ-ητι, τυπ-ητι; -ητω: dual -ητον, -ητων: plur. -ητε, -ητωσαν. The infinitive, as usual, ends in -ναι, τυφθ-ηναι, τυπ-ηναι. The participle in -εις, -εισα, -εν, τυφθ-εις, τυπ-εις.

The aorist of the middle voice is formed from the active by affixing only a passive termination; from ετυψα, ετυψα-μην; from

ετυπο-ν,

ετυπο-ν, ετυπο-μην. The subjunctive of the aorist middle is formed, like all others, by assuming -ωμαι, τυψ-ωμαι, τυπ-ωμαι. The optative of ετυψαμην is τυψαιμην: the numbers and persons are the same with those in -ιμην, retaining α in every place before (ι). The optative of ετυπ-ομην is τυπ-οιμην. The imperative ends in -ε and -αι. τυπ-ε, numbers and persons as in the present, τυψ-αι, -ασθω: dual -ασθον, -ασθων: plural -ασθε, -ασθωσαν. The infinitive τυψ-ασθαι, τυπ-εσθαι. The participle τυψ-αμεν, τυπ-ομεν.

The perfect and præterperfect times of the middle voice are formed from the active; 1. by taking away the aspirate, as in τετυπα, ετετυπεν; 2. by changing ε into ο, and restoring the last consonant of the present, as in λεγω, which is in the perfect active λελεχα, in the middle λελογα; from πεδω, perfect active πεπεικα, πεποιδα; 3. α of the present is sometimes retained, sometimes changed into η, ψαλλω, εψαλκα, εψαλα; θαλλω, τεθαλκα, τεθηλα; φαινω, πεφηνα. The numbers, and persons, and modes

modes are the same as in the active. The perfect passive, also, is formed from the active by taking away the aspirate, or, more generally, by restoring the consonant of the present, and adding the passive termination -μαι, τετυμμαι, *euphoniae gratia*, for τετυπμαι, λελεγμαι; κ of the active is rejected, and σ often assumed, as παιδω, πεπεικα, πεπεισμαι: here the penult is long, and yet σ is assumed; in general, if the perfect active end in -κα, and the penult is long, -κα is turned into -μαι, νε-ρον-κα, νε-ρον-μαι; but if the penult is short, σ is inserted before -μαι, γε-γελα-κα, γε-γελασμαι; except λελυμαι, τεθυμαι, where υ is short. If the perfect active end in -φα, or have γ or κ before α, the passive is formed with μμ, τετυφα, τετυμμαι. If the active ends in -χα, the passive has -γμαι, νενυ-χα, νενυ-γμαι. If ρ or λ precedes the last syllable in the active, -κα is converted into -μαι, εψαλ-κα, εψαλ-μαι; also in verbs in -νω, κρινω, κερρι-κα, κερρι-μαι; πλυνω, πεπλυμαι. The second person singular ends in -σαι; the third in -ται, τετυψαι, τετυπται; λελεξαι, λελεχται; τετυμμεδον, τετυφ-

397;

τον; λελεγμεθον, λελεχθον. The plural τε-
 τυμμεθα, τετυφθε: and for the third per-
 son, the participle joined with the auxiliar,
 τετυμμενοι εσι. The reason is, because the
 third plural should naturally be made by
 inserting -ν before -ται of the singular;
 but it is impossible to pronounce τετυπνλαι,
 γεγραπνλαι, &c. and, therefore, this person
 is made with the participle and assisting
 verb, as before observed.

The præterperfect is formed from the
 perfect by changing the final -μαι into
 -μην, and prefixing the augment; ετετυμ-
 μην, ετετυφο, ετετυπλο: dual ετετυμμεθον,
 ετετυφθον, ετετυφθην: plural ετετυμμεθα, ετε-
 τυφθε, τετυμμενοι ησαν. The subjunctive
 and optative moods are supplied by the
 participle and auxiliar, τετυμμεν@ ω, τε-
 τυμμεν@ ειην. The imperative τετυφο, τε-
 τυφθω: dual τετυφθον, τετυφθων: plural τε-
 τυφθε, τετυφθωσαν.

What remains concerning verbs will be
 explained to your lordship in one short
 letter more. After this, some few observa-

tions upon the idiom of the Greek tongue will be laid before you, and then you will find much abler masters in the Greek authors themselves, than in any modern grammarian or critic, and be most amply recompensed for all your pains.

I AM, &c.

LETTER

L E T T E R X.

MY LORD,

FROM verbs ending in -εω, -αω, -οω; -υω, arise verbs which only in the present, imperfect, and second aorist as it is called, have a different form, by assuming μι with a long vowel preceding it in the present active, which vowel is preserved in each person singular; *θεω, τιδ-ημι, τιδ-ης, -ησι*: dual -ετον: plur. -εμεν, -ετε, -εισι, and Ionicè -εασι. *σταω, ισ-ημι, -ης, -ησι*: dual -ατον: plur. -αμεν, -ατε, -ασι. *δωω, διδ-ωμι, -ως, -ωσι*: dual -οτον: plur. -ομεν, -οτε, -οσι. *Ζευγν-υμι, -υς, -υσι*: dual -υτον: plur. -υμεν, -υτε, -υσι. The imperfect *ετιθην, ισ-ην*. *Εδιδ-ων, -ως, -ω*: dual -οτον, -οτην: plural -ομεν, -οτε, -οσαν. *Εζευγν-υν, -υς, -υ*: dual -υτον, -υτην: plur. -υμεν, -υτε, -υσαν. The sub-

O 2 junctive

junctive ends, as in all other verbs, in -ω; τιθ-ω, ἰς-ω, διδ-ῶ. The optative, τιθ-ειν, ἰς-αιην, διδ-οιην. The imperative, τιθ-ετι, ἰς-αθι, διδ-οθι, ζευγν-υτι. The infinitive, τιθ-εναι, ἰς-αναι, διδ-οναι, ζευγν-υναι. Participles, τιθ-εις, ἰς-ας, διδ-υς, ζευγν-υς.

The passive and middle form the present in -μαι; the imperfect in -ην; τιθε-μαι, -σαι, -ται: dual -μεθον, -σθον: plur. -μεθα, -σθε, -νται. Ἰσα-μαι, -σαι, -ται, &c. διδο-μαι, ζευγνυ-μαι. Imperfect, ετιθε-μην, ἰσα-μην, εδιδο-μην, εζευγνυ-μην: the persons -μην, -σο, -το: dual -μεθον, -σθον, -σθην: plur. -μεθα, -σθε, ντο. The subjunctive assumes -ῶμαι. The optative, -ειμην, -αιμην, -οιμην. The imperative ends in -σο; the infinitive in -σθαι; the participle in -μεν.

The second aorist of the active is the same with the imperfect, omitting the second syllable in εθην and εδων, changing (ι) into ε in ἰσεν. The subjunctive ends in -ῶ; the optative in -ειν, -αιην, -οιην. The imperative, δεσ, σεθι, δος; infinitive, δεῖναι, σεῖναι, δεῖναι; participles δεσ, σεας, δες.

The

The second aorist in the middle voice is formed from the active, by changing -ν into -μην, with a short vowel prefixed, ετ-ίθην, ἔτ-αμην, ἐδ-ομην. The subjunctive ends in -ῶμαι; the optative in -ειην, -αιην, -οιην; the imperative in -σο; the infinitive in -σθαι; the participle in -μεν.

The verb εἰμι, signifying *to go*, differs from εἰμι, *I am*; the former retaining *i* in every person; εἰμι, εἰς vel εἰ, εἰσι: dual ἵτον: plur. ἰμεν, ἴτε, ἴσι, Ionicè ἰασι. Imperfect, εἶν, εἰς, &c. Subjunctive, ἦω; optative, εἴην; imperative, ἴθι; infinitive, ἵναι; participle, ἴων. From the perfect obsolete εἶκα comes the plusq. perfect εἶκεν, Atticè ἦκεν: aorist, εἶσαι, ἴον: future, εἰσομαι, &c. Φημι, from φαω, is conjugated like ἵστημι, ἵσταμαι: ἵστημι, *to send*, is compounded of *i* and εω, as φαω, ἵστημι: ἵημαι, *to sit*, is derived from εω, ἕεμαι, contracted ἥμαι. In like manner, from κέω, κέεω, κημαι, κέεμαι, κείμα: ἴσθημι, *to know*, from ἴσαω.

Some other verbs in -αω, -εω, -οω, -υω, form another first person present [such is
the

the copiousness of the Greek tongue] from the future, by inserting *κ* after *σ* to distinguish the times; 1st per. pres. *γῆρα-ω*, fut. *γῆρα-σω*, 1st pres. *γῆρα-σκ-ω*. *Ἀρῶ*, fut. *ἀρῶ-σω*, pres. *ἀρῶ-σκ-ω*. *Βῶ*, *βοσκ-ω*. *Μεθύω*, *μεθύσκ-ω*. *Θῶ*, *θνήσκ-ω*, *θνήσκ-ω*. These, like the verbs in *-μι*, have the reduplication often prefixed; *δράω*, *διδράσκ-ω*. *Γινώσκ-ω*, *γι-γνώσκ-ω*, *cognosco*, *Ἰκνῶ*. They sometimes change the vowel in the penult, *κύνω*, *κύνω-σκ-ω*; *μολῶ*, *μολήσκ-ω*, *μολισκ-ω*.

Most verbs are defective; and many form times or tenses from verbs of like signification, but different terminations. The future and aorist of *ἀγαμαί* is from *ἀγαζομαί*: the future of *ἀγνυμι* from *αγω*, &c. &c. as in the following table :

<i>Ἀγαμαί</i>	<i>ἀγαζομαί</i> , fut. a.
<i>ἀγνυμι</i>	<i>αγω</i> , f.
<i>αἶρῶ</i>	<i>ἔλω</i> , a. 2.
<i>αἰσθανομαί</i>	<i>αἰσθεομαί</i> , f.
<i>ἀλίσκω</i>	<i>ἄλω</i> , f. p.
<i>ἁμαρτανῶ</i>	<i>ἁμαρτεῶ</i> , f. p.
<i>ἀπεχθανομαί</i>	<i>ἀπεχθεομαί</i> , f.
<i>αὐξάνω</i>	<i>αὐξέω</i> , f. a.
<i>αχθομαί</i>	<i>αχθεομαί</i> , f. a.

Βαίνω

Βαίνω	βαω, βω, f. p.
βλατάνω	βλατ-εω, -ω, f.
βελομαι	βελεομαι, f. p.
βρωσκω	βρωμι, f. p.
Γαμέω	γαμω, f. a.
γηραω	γηραω, f.
γιγνομαι	} γενεω, f. p.
γινομαι	
γιγνωσκω	γνωω, f. p.
Δαίω	δαεω, f. M. p. P.
δακνω	δηκω, a. 2. p.
δοκεω,	δοκω, f. a. p. P.
Ερχομαι	ελευθω, f. a. 2. p. M.
ευρισκω	ευρεω, f. p. a. 2.
εχω	σχεω, a. 2. p.
Ζευγνυμι	ζευγω, f. p.
ζωννυω	ζωω, f.
Θελω	θελεω, f.
θνησκω	θεινω, θν-αω, -ω, f. a. 2. p.
Ίκνεομαι	ιχομαι, f. a. 2. p.
ίλασκομαι	ίλαομαι, f.
Κυλινδω	κυλιω, f.
Λαΐχανω	ληχω, f. a. 2. p.
λαμβάνω	ληβω, f. a. 2. p.
λανθάνω	ληθω, f. i. M. a. 2. p. P.
Μανθάνω	μαθεω, f. a. i. p.
μαχομαι	μαχεομαι, f. a. p.
μελομαι	μελεω, f. p. P.
4	μιμνήσκω

μιμνησκω	μναιομαι, f. a. p. M.
μιγνω	μιγω, f. a. 2. P.
Οιχομαι	οιχεομαι, p. a. 2. M.
οιμαι	οισομαι, f. a. 1. P.
ολλυ-ω, -μι	ολεω, f. p.
ομνυ-ω, -μι	ομω, f. p.
Πασχω,	{ πηθω, a. 2.
	{ πονεω, p. M.
πηγνυ-ω, -μι	πηγω, f. p. a. 2. P.
πινω	{ πω, f. p.
	{ πιω, a. 2.
πιπλω	πιλω, p.
πυνθανομαι	πυνθομαι, f. p.
Ρεω	ρευω, f. a. p.
ρηγνυ-ω, -μι	ρηγω, f. a. 2. p. P. M.
ρωννυ-ω, -μι	ρω, f. p. P.
Σβεννυ-ω, -μι	σβε-ω, -μι, f. a. 2.
σπενδω	σπειδω, f.
σροννυ-ω, -μι	σρω, f.
Τανυω	ταω, f. p.
τεμνω	{ τμηγω, f. a. 2.
	{ τμαω, a. 2. p.
τρεχω	δρεμω, a. 2. f. 2. p.
τυλχανω	τευχω, f. 1. M. a. 2. p.
Φερω	{ οιω, f.
	{ ενεχω, p. M.
φθανω	φθαω, f. φθημι, a. 2.

Your lordship will acquire these and all the other peculiarities by constantly reading the Greek authors;

—————*Exemplaria Græca*
Nocturnâ versate manu, versate diurnâ.

HOR.

In every language comparisons of adjectives, and times in verbs, are frequently defective; and, therefore, in writing Greek or Latin, great care should always be taken NOT TO FORM THEM FROM ANALOGY, NOR TO USE ANY WORD IN ANY DEGREE, ANY NUMBER, TIME, MODE, OR CIRCUMSTANCE, WITHOUT CLASSICAL AUTHORITY.

I AM, &c.



P LETTER

L E T T E R X L .

MY LORD,

ALL that remains of grammar will be acquired with more ease, certainty, and expedition, by reading the purest writers, than by general rules with a multitude of exceptions. Master as you now are of all grammatical inflexions, when you have the *copia verborum*, you will soon learn the idiom and syntax of the Greek tongue from a constant use of the best authors. The radical or primitive Greek words are few, and may be learned from a good vocabulary, or the *Janua Linguarum Commenii*. The prepositions, with their powers in regimen and composition, constitute the copiousness of this language; and it will be necessary, as you read, to remark, with diligence, the change they occasion in the cases of nouns, and the sense of words.

To relieve you, however, at first setting out with a Greek author in your hand, observe,

1. The relative and antecedent may have the same case; τοῖς χρώμασι οἷς ἔχω, *iis utor, quibus (pro quæ) habeo, I make use of what I have*: to which may be referred, τοιοῦδ' οἷος ὄρας, *talis qualis (pro qualem) vides, Theoc. xxii. 59.*

2. A noun in the neuter gender, when plural, may be constructed with a verb in the singular; ζῶα τρεχει *pro τρεχουσι, animalia currunt, animals run.*

3. The genitive is often used where the Latin admits only of an ablative; ἐμὲ παρόντος, *me præsentē*, called the ablative absolute. It is, likewise, used after comparatives and superlatives; ζαχαρίας δικαιότερος, *trutinâ justior, more even than a balance*; βελτίς τῶν πάντων, as in English, *best of all*. It is used, also, with the assisting verb, as τῶν ἐστὶν ὁ Πλάτων, *Plato is one of those*. Nouns of time, part, price, materials, are often in the genitive; νυκτός καὶ

ἡμέρας πᾶσθαι, *he studies night and day*; ἐπὶ τῷ οἶνῳ, *he drank of the wine*; ὠνισαμένην δύο ὀβολῶν, *I bought of (for) two oboli*; πεποιηται λιθῷ, *it is made of stone*. Many adverbs require a genitive; ἅλῃς, *satis, enough*; ἐνεκα, *causâ*, χάριν, *gratiâ*, *on account of*; δίκην, *instar, like*; ἀνευ, *sine, without*; πλὴν, *præter, besides*; μετὰ, *interim, παρεργον, obiter, by the bye*; εὐθὺς, *rectâ, straightway*; πορρω, *procul, far*; ἀπο, *pro* ἀποθεν, *procul ab, far from*; μέχρι, *usque, until*; ἔξω, *extra, without*; χωρὶς, *sine, without*; and other adverbialia loci, *adverbs of place*; ποῦ, *ubi, where*; ποθεν, *unde, from whence*; οὕτω, *heu*; ὅ, *ὅ*; βάλλαι, *paræ*; ἥρακλεις, *hercule*; οἱμοι, *hei mihi*; and other exclamations. The prepositions ἐξ, ἀ, *from*; ἀντι, *pro, for*; πρό, *ante, before*; ἀπο, ἀ, *from*; govern the genitive: ὑπὲρ, κατά, δια, μέλα, govern a genitive and accusative: ἐπὶ, πρὸς, ὑπὸ, ἀμφι, περὶ, παρὰ, genitive, dative, and accusative.

Very many are the verbs which require a genitive, and especially most of those which express any affection of the mind;

as

as *ερω, επιθυμω, θαυμαζω, &c.* Verba sentiendi, *verbs of perceiving*; curandi, *ordering*; aggreudiendi, *accosting*; conandi, *attempting*; persequendi, *pursuing*; participandi, *participating*; privandi, *depriving*; adsequendi, *attaining*; negligendi, *neglecting*; frustrandi, *frustrating*; damnandi, *condemning*; accusandi, *accusing*; dominandi, *governing*; diffidendi, *separating*; ignoscendi, *pardoning*; parcendi, *sparing*; cessandi, *yielding*; linquendi, *leaving*; copiae aut inopiae, *plenty or want*: as, also, many adjectives; *αξιος, αναξιος, απειρος*. Verbal nouns in *-ικυς*, and those which have *α* privative, as *αθεατος της αληθειας*, *not seeing of the truth*, for *who seeth not the truth*. The genitive of the pronoun is constructed with the nominative of any other noun; *πατηρ μου, pater mei, pro pater meus, my father*; *φίλος, ημων, amicus nostrum*, instead of *nosler amicus, our friend*.

Verbs of adoration, intreaty, admonition, fighting, discourfing, following, attaining, and also verbs compounded of *συν* or *ομω*, require a dative. Where, likewise, in a
passive

passive sense, the cause, instrument, or mode of action is expressed, a dative is required; *πεποιηται μοι, pro υπο εμε, it was made by me*; *αδνωτον τοις πολλοις, unknown to the many*; *φθονω ταυτα ποιει, envy hath done this*; *απεκλεινε τω ξιφει, slew with the sword*; *τινι τροπω γραφεις, quò modò scribis, how do you write?* The verbs *αμφισβη-τεω* or *-τῶ, dubito, I doubt*; *μετεχω, participio, I participate*; *κοινωνω, communico, I communicate*; *συγγινωσκω, ignosco, I pardon*; *φθονω, invideo, I envy*; and the impersonal verbs, *δει, oportet, it behoveth*; *μετεστι, adest, is present*; *μελει, curæ est, it concerns*; *μεταμελει, pœnitet, it repenteth*; require a dative. The prepositions *εν, in*; *συν, cum, with*, govern the dative; *εν οικῳ, in domo, in the house*; *συν Θεῳ, cum Deo, with God*: also *προς, juxta, nigh*; *παρα, apud, at*; *επει, propter, for*; *περι, pro, for*; *υπο, sub, under*.

The noun is in the accusative when it is constructed with a verb of the same name; *τοις τε γαμοις γαμων, tales nuptias iniens, contracting such nuptials*; *αδικῶ σε αδικειαν, afficio te injuriâ, I injure you*. Verbal nouns

in -εον have an accusative; γραπτεον εμοι επισολην, *scribendum est mihi epistolam*, to be written to me a letter. The Athenians made use of the accusative instead of the genitive; αποστρω σε τα χρηματα pro των χρηματων, *privo te pecuniis*, I deprive you of money. Sometimes, instead of the dative, οια με ποεις pro εμοι, *qualia miki facis*, what you do unto me. The prepositions εις vel es, in, ad, to; ανα, per, by; κατα, secundum, according to; δια, propter, for; μετα, post, after; παρα, ad, to, præter, except; επι, ad, to, in; περι, circa, about; υπο, sub, under; υπερ, supra, above; govern an accusative.

The infinitive has sometimes the nominative, sometimes the accusative in construction with it; φησιν αυτος αιτιος γεγενησθαι, *dicit se auctorem fuisse*, he says that he was the author. The infinitive, as in French, is often used for the noun, and that in every case distinguished by the article; το λαλειν, *le parler*, to speak to him; εισηλθε τς μιναι συν αυτοις, *he entered in to tarry with them*; το δε χαιρειν ευδος επεται

το

το θαυμάζειν, *proprius sequitur gaudium admirationis, admiration quickly succeeds to joy*; κατὰ τὸ δύνασθαι καὶ εἶδεναι, *according to power and skill. The participle is used for the infinitive in verbs importing perseverance, desisting, and affections of the mind*; αγαπῶν με διατελεῖ, *amare me perge, continue to love me*; ἢ παύσομαι φιλῶν, *non cessabo amare, I will not cease to love*; μεμνημαι ἰδῶν, *memini vidisse, I remember to have seen*; ἢ συνεσαν μάτην πονεῦντες, *non intellexerunt se frustra laborare, they did not know that they laboured in vain.*

If your lordship will agree with me in the same conclusion, “that we have not “laboured in vain,” I have gained the only point I aimed at in these letters, and shall ever remain,

MY LORD,

YOUR LORDSHIP’S

most devoted servant,

GREGORY SHARPE.

THE
PARADIGMATA
OF
NOUNS AND VERBS
IN THE
GREEK TONGUE.

OT TO MEΓA ET.

Q

PARADIGMATA OF NOUNS.

Article Subj.		Article Præpof.		Pronoun Demonstrative.			
SING.		SING.		SINGULAR.			
M.	F.	M.	F.	N.	M.	F.	N.
N. ὁ	ἡ	N. ὁ	ἡ	τ-ο	ἐτός	αὐτ-η	τῆτ-ο
G. ἑ	ἥς	G. τ-υ	τ-ης	τ-υ	τῆτ-υ	ταυτ-ης	τῆτ-υ
D. ὧ	ἧ	D. τ-ω	τ-ῃ	τ-ω	τῆτ-ω	ταυτ-ῃ	τῆτ-ω
Ac. ον	ην	Ac. τ-ον	τ-ην	τ-ο	τῆτ-ον	ταυτ-ην	τῆτ-ο

DUAL.					DUAL.					DUAL.				
N.	ὦ	ᾶ	ᾷ	ᾶ	N.	τ-ω	τ-α	τ-ω	τ-α	N.	τστ-ω	τστ-α	τστ-ω	τστ-α
A.	ᾶ	ᾶ	ᾶ	ᾶ	A.	τ-ω	τ-α	τ-ω	τ-α	A.	τστ-ω	τστ-α	τστ-ω	τστ-α
V.	ᾶ	ᾶ	ᾶ	ᾶ	V.	τ-ω	τ-α	τ-ω	τ-α	V.	τστ-ω	τστ-α	τστ-ω	τστ-α
G.	οῖν	αῖν	οῖν	οῖν	G.	τ-οῖν	τ-αῖν	τ-οῖν	τ-αῖν	G.	τστ-οῖν	τστ-αῖν	τστ-οῖν	τστ-αῖν
&	οῖν	αῖν	οῖν	οῖν	&	τ-οῖν	τ-αῖν	τ-οῖν	τ-αῖν	&	τστ-οῖν	τστ-αῖν	τστ-οῖν	τστ-αῖν
D.	οῖν	αῖν	οῖν	οῖν	D.	τ-οῖν	τ-αῖν	τ-οῖν	τ-αῖν	D.	τστ-οῖν	τστ-αῖν	τστ-οῖν	τστ-αῖν
PLURAL.					PLURAL.					PLURAL.				
N.	οῖ	αῖ	οῖ	αῖ	N.	οῖ	αῖ	τ-α	τ-α	N.	στ-οῖ	αῖτ-αῖ	τστ-α	τστ-α
G.	ᾶν	ᾶν	ᾶν	ᾶν	G.	τ-ᾶν	τ-ᾶν	τ-ᾶν	τ-ᾶν	G.	τστ-ᾶν	τστ-ᾶν	τστ-ᾶν	τστ-ᾶν
D.	οῖς	αῖς	οῖς	οῖς	D.	τ-οῖς	τ-αῖς	τ-οῖς	τ-αῖς	D.	τστ-οῖς	τστ-αῖς	τστ-οῖς	τστ-αῖς
AC.	ᾶς	αῖς	ᾶς	αῖς	AC.	τ-ᾶς	τ-αῖς	τ-ᾶς	τ-αῖς	AC.	τστ-ᾶς	τστ-αῖς	τστ-ᾶς	τστ-αῖς

ρ₂

Nom. *πρωτ-ος, -η, -ον*. Gen. *-ος, -ης, -υ, &c.* as in the Subj. Article.
 Nouns in *-ας, -ης*, have the gen. *-υ*; other cases as *-η*.
 Nouns with *δ, ζ, ρ*, or any vowel before *α*, have their cases as *-η*.
 Nouns in *-ος* have the voc. in *-ος* or *-ε*.

SINGULAR.

	M.	F.	N.
Nom.	<i>was</i>	<i>was-a</i>	<i>was</i>
Gen.	<i>was'-os</i>	<i>was'-ns</i>	<i>was'-os</i>
Dat.	<i>was'-i</i>	<i>was'-η</i>	<i>was'-i</i>
Acc.	<i>was'-α</i>	<i>was'-αν</i>	<i>was</i>

DUAL.

Nom.	} <i>was'-ε</i>	<i>was-a</i>	<i>was'-ε</i>
Acc.			
Voc.			
Gen.	} <i>was'-οιν</i>	<i>was'-αιν</i>	<i>was'-οιν</i>
&			
Dat.			

PLURAL.

Nom.	<i>was'-es</i>	<i>was-αι</i>	<i>was'-α</i>
Gen.	<i>was'-ων</i>	<i>was'-ων</i>	<i>was'-ων</i>
Dat.	<i>was-ι</i>	<i>was-αις</i>	<i>was-ι</i>
Acc.	<i>was'-es</i>	<i>was-ας</i>	<i>was'-α</i>

Some nouns having the gen. in *-os* have the acc. in *-ιν* or *-υν*; *οφis*, *οφιν*, *βοτpus*, *βοτ-pυν*: *σ* in the nom. is often rejected in the vocative, and a long vowel converted into a short one.

SINGULAR.

SINGULAR.

	M.	F.	N.
Nom.	εἷς	μία	εἷς
Gen.	εἷν-ος	μι-ας	εἷν-ος
Dat.	εἷν-ι	μι-α	εἷν-ι
Acc.	εἷν-α	μι-αν	εἷν

DUAL.

δύο

δύοιν

PLURAL.

	M.	F.	N.
Nom. Acc. Voc.	τρεῖς	τρεῖς	τρια
Gen.	τριων	Dat. τρισι	

SINGULAR.

Nom.	ἐγώ	σύ	
Gen.	ἐ-με	σ-ε	ἐ
Dat.	ἐ-μοι	σ-οι	οι
Acc.	ἐ-με	σ-ε	ἐ

DUAL.

Nom.	} ν-ωι, -ω	σφ-ωι, -ω	σφ-ωε, ε
Acc.			
Voc.			
Gen.	} ν-ωιν, -ων	σφ-ωιν, -ων	σφ-ωιν, -ιν
Dat.			

PLURAL.

Nom.	ἡμεῖς	ὑμεῖς	σφεῖς
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφῖσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

THE

THE TIMES AND MODES OF THE ASSISTING VERB.

	INDIC.	IMP.	OPT.	SUBJ.	INFIN.	PART.
Pref.	Εἰμι	ἰσθι	ειην	ω	ειναι	ων
Fut.	εσομαι		εσοιμην		εσ-εσθαι	εσ-όμενος

Imperf. ην

Plusqp. ημην

THE NUMBERS AND PERSONS OF THE VERB ΕΙΜΙ.

INDICATIVE.

SING.		DUAL.		PLURAL.	
ΕΙΜΙ,	ΕΙΣ ΟΙ ΕΙ,	ΕΞ' ΟΝ,	ΕΞ' ΟΝ	ΕΣΜΕΝ,	ΕΙΣΙ
ΝΥ,	ΝΥΣ,	ΗΤΟΝ,	ΗΤΗΝ	ΗΜΕΝ,	ΗΣΑΝ
ΣΤΕΝ,	ΣΤΕΣ,	ΗΜΕΘΟΝ,	ΗΜΕΘΗΝ	ΗΜΕΘΑ,	ΗΝΤΟ
ΟΜΑΙ,	ΟΜΑΙ,	ΟΜΕΘΟΝ,	ΟΜΕΘΗΝ	ΟΜΕΘΑ,	ΟΝΤΑΙ

IMPERATIVE.

ΙΣΘΙ ΟΙ ΕΣΘΙ ΟΙ ΕΣΘ,	ΕΞ' Ω	ΕΞ' ΩΝ	ΕΞ' ΩΣΑΝ
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OPTATIVE.

ΕΙ-ΗΝ,	ΕΙ-ΗΝ,	ΕΙ-ΗΝ	ΕΙ-ΗΝ
ΟΙΜΕΝ,	ΟΙΜΕΝ,	ΟΙΜΕΘΟΝ,	ΟΙΜΕΘΑ,
		ΟΙΣΘΟΝ,	ΟΙΣΘΕ,
			ΟΙΟΥΝΤΟ

SUBJUNCTIVE.

Ω,	Ω,	ΩΝ	ΩΝ
		ΩΜΕΝ,	ΩΜΕΝ
		ΩΜΕΘΕ,	ΩΜΕΘΕ

The Formation of VERBS in every VOICE, MODE, and TIME.

INDICATIVE.	IMP.	OPTAT.	SUBJ.	INFIN.	PART.
Act. pres. τυπῶ	-ε	-οιμι	-ω	-ειν	-ων
Pass. pres. τυπῶμαι	-ε	-οιμην	-ωμαι	-εσθαι	-ομενος
Act. imperf. ε-τυπῶν					
Pass. M. imp. ε-τυπῶμην					
Act. fut. τυψ-ω		-οιμι		-ειν	-ων
Mid. fut. τυψ-ομαι		-οιμην		-εσθαι	-ομενος
Pass. paulo post. τε-τυψ-ομαι		-οιμην		-εσθαι	-ομενος
Act. aor. ε-τυψ-α	-ον	-αιμι	-ω	-αι	-ας
Mid. aor. ε-τυψ-αμην	-αι	-αιμην	-ωμαι	-ασθαι	-αμενος
Act. Attic. fut. τυπ-ω		-οιμι		-ειν	-ων
Mid. Attic. fut. τυπ-εμαι		-οιμην		-εισθαι	-εμενος
A. Attic. aor. ε-τυπ-ον	-ε	-οιμι	-ω	-ειν	-ων
M. Attic. aor. ε-τυπ-ομην	-ε	-οιμην	-ωμαι	-εσθαι	-ομενος

Pass. Att. fut. τυπ-ησομαι	-οιμην			-εσθαι	-ομενος
Pass. fut. τυφθ-ησομαι	-οιμην			-εσθαι	-ομενος
Pass. Att. aor. ε-τυπ-ην	-ειην	-ω		-ηναι	-εις
Pass. aor. ε-τυφθ-ην	-ειην	-ω		-ηναι	-εις
Act. perf. τέ-τυ-φα	-οιμι	-ω		-εναι	-ως
Act. plusqp. ετε-τυφ-ειν					
Mid. perf. τέ-τυπ-α	-οιμι	-ω		-εναι	-ως
Mid. plusqp. ετε-τυπ-ειν					
Pass. perf. τέ-τυ-μμαι				-φθαι	-μμενος
Pass. plusqp. ετε-τυ-μμεν	-ψο				

When the perfect ends in -χα, the passive has -γμαι, -ξο, -χθαι; perf. λελεγμαι; imperat. λελέξο; infin. λελεχθαι; fut. λεχθησομαι; aor. ε-λεχθην. See the foregoing letters.

THE TERMINATIONS OF NUMBERS AND PERSONS.

[130]

INDICATIVE.

	SING.	DUAL.		PLURAL.	
At. fut.	-ω, -εις, -ει	-ετοι,	-ετον	-ομεν,	-ετε, -υσι
	-εις, -ει	-ειλον,	-ειλον	-εμεν,	-ειτε, -υσι
Perf.	-ον, -ες, -ε	-ετοι,	-ετην	-ομεν,	-ετε, -ον
Aor.	-α, -ας, -ε	-ατοι,	-ατον	-αμεν,	-ατε, -ασι
Plusqp.	-ειν, -εις, -ει	-ατον,	-ατην	-αμεν,	-ατε, -αν
	-ομαι, -η, -ηται	-ειλον,	-ειλην	-ειμεν,	-ειτε, -εισαν
	-ηται, -η, -ηται	-ομεθον,	-εσθον, -εσθον	-ομεθα,	-εσθε, -ονται
	-ομεν, -ω, -ετο	-εσθον,	-εισθον, -εισθον	-εσθε,	-εισθε, -ονται
	-αμεν, -ω, -ατο	-αμεθον,	-ασθον, -ασθον	-αμεθα,	-ασθε, -αντο
	-μμαι, -ται, -πται	-μμεθον,	-φθον, -φθον	-μμεθα,	-φθε, -μμενοι εισι
	-μμεν, -το, -πτο	-μμεθον,	-φθον, -φθον	-μμεθα,	-φθε, -μμενοι ησαν
	-ην, -ης, -η	-ητοι,	-ητην	-ημεν,	-ητε, -ησαν

IMPERATIVE.

SING.	DUAL.	PLURAL.
-ε,	-ετον,	-ετέ,
-ον,	-ατον,	-ατέ,
-αι,	-ασθον,	-ασθε,
-α,	-εσθον,	-εσθε,
-ψο,	-φθον,	-φθε,
-ηθι,	-ητον,	-ητε,
		-ησσαν
		-ατωσαν
		-ασθωσαν
		-εσθωσαν
		-φθωσαν
		-ητωσαν

OPTATIVE.

-οιμι,	-οιτον,	-οιμεν,	-οιτε,	-οιεν
-αιμι,	-αιτον,	-αιμεν,	-αιτε,	-αιεν
-οιμεν,	-οιμεθον,	-οιμεθα,	-οισθε,	-οιηο
-ην,	-ητον,	-ητην	-ητε,	-ησαν

SUBJUNCTIVE.

-ω,	-ητον,	-ωμεν,	-ητε,	-ωσι
-ωμαι,	-ησθον,	-ωμεθα,	-ησθε,	-ωνται

THE FORMATION OF VERBS IN -MI.

INDICATIVE.	IMP.	OPTAT.	SUBJ.	INFIN.	PART.
Act. pref. ἰς-ημι	-αθι	-αιην	-ω	-αιναι	-ας
Pass. pref. ἰς-αμαι	-ασο	-αιμην	-ωμαι	-ασθαι	-αμενος
Pass. imp. ἰς-αμην					
Act. imp. ἰς-ην					
Act. aor. ες-ην	-ηθι	-αιην	-ω	-ηναι	-ας
Mid. aor. ες-αμην	-ασο	-αιμην	-ωμαι	-ασθαι	-αμενος
Act. pref. τιθ-ημι	-ετι	-ειην	-ω	-εναι	-εις
Pass. M. pref. τιθ-εμαι	-εσο	-ειμην	-ωμαι	-εσθαι	-εμενος
imp. ετιθ-εμην					
Act. imp. ετιθ-ην					
Act. aor. εθ-ην	-εσ	-ειην	-ω	-ειναι	-εις
Mid. aor. εθ-εμην	-ετο	-ειμην	-ωμαι	-εσθαι	-εμενος

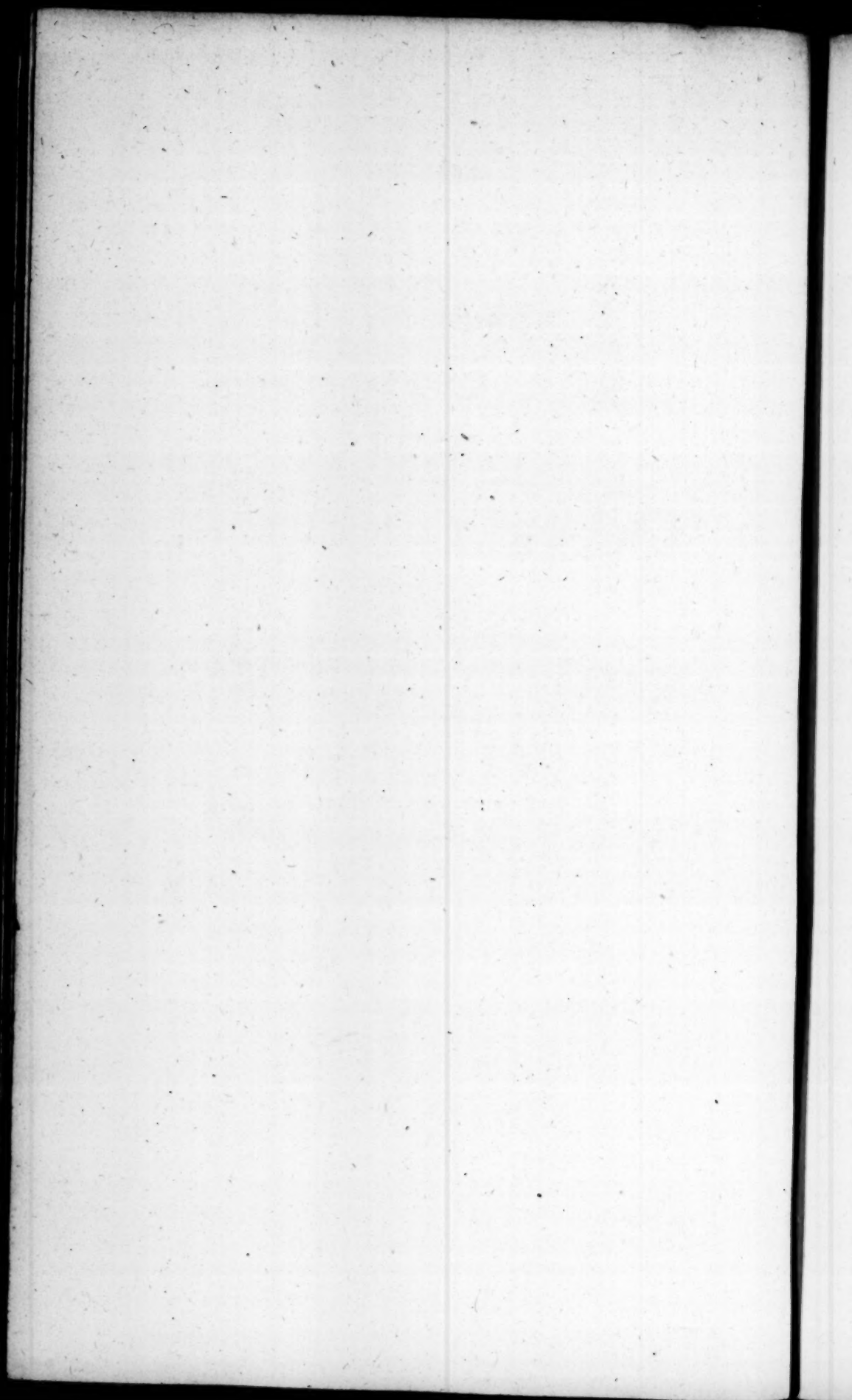
Αἰ. pref. δίδ-ωμι	-οθι	-οιην	-ω	-οναι	-ες
Pass. M. pref. δίδ-ομαι	-οσο	-οιμην	-ώμαι	-οσθαι	-ομενος
Pass. imp. εδιδ-ομην					
Αἰ. imp. εδιδ-ων					
Αἰ. aor. εδ-ων	-ος	-οιην	-ω	-εναι	-ες
Mid. aor. εδ-ομην	-οσο	-οιμην	-ώμαι	-οσθαι	-ομενος
Αἰ. pref. δεικν-υμι	-υθι			-υναι	-υς
Pass. M. pref. δεικν-υμαι	-υσο			-υσθαι	-υμενος
Αἰ. imp. εδεικν-υν					
Pass. & M. imp. εδεικν-υμην					

NUMBERS AND PERSONS.

ἰς-ἡμι,	-ης,	-ησι	-ατον,	-ατον	-αμεν,	-ατε,	-ασι
τιβ-ημι,	-ης,	-ησι	-ετον,	-ετον	-εμεν,	-ετε,	-εισι
διδ-ομι,	-ως,	-ωσι	-οτον,	-οτον	-ομεν,	-οτε,	-οσι
δεικν-υμι,	-υς,	-υσι	-υτον,	-υτον	-υμεν,	-υτε,	-υσι
ἰς-αμαι,	-ασαι,	-αίαι	-αμεθον,	-ασθον,	-αμεθα,	-ασθε,	-ανῆαι
τιβ-εμαι,	-εσαι,	-εται	-εμεθον,	-εσθον,	-εμεθα,	-εσθε,	-ενῆαι
διδ-ομαι,	-οσαι,	-οται	-ομεθον,	-οσθον,	-ομεθα,	-οσθε,	-ονῆαι
δεικν-υμαι,	-υσαι,	-υται	-υμεθον,	-υσθον,	-υμεθα,	-υσθε,	-υνῆαι

The Formation of the other TIMES in every VOICE, MODE, NUM-

BER, PERSON, as in Verbs in -ω.



THE
COMPOSITION AND RESOLUTION
OF THE
GREEK TONGUE.

SHEWN IN
REMARKS UPON EACH LETTER
OF THE ALPHABET.

DISCAT PUER QUID IN LITERIS PROPRIUM, QUID
COMMUNE, QUÆ CUM QUIBUS COGNATIO.

QUINTIL. LIB. I. C. 4.

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COMPOSITION AND RESOLUTION
OF THE
GREEK TONGUE.

A.

A TAKES its shape and name from the Phœnician Aleph, *αλφα, βοος κεφαλη*; “Alpha, says Hesychius, is the head of an ox.” The first Hebrew character certainly resembles the head of that animal (𐤀) as most other letters, in that dialect, do the names that are given them. Or we may suppose that the antients, like the moderns, for the amusement of their young disciples, called A, Aleph (*an ox*) B, Beth (*a house*) as is now, and, perhaps, ever has been the practice of teaching children the alpha-bet.

S 2

The

A.

The letters are not classed according to their natural sounds; for then the vowels would have taken place of the consonants, and E, not A, would have been first; for, in the times of its occurrence, E, in all languages, greatly exceeds all other letters, and, consequently, must be the most natural note in the human voice.

In the disposition of the letters no regard is shewn to proportion, or to any grammatical distribution, as into *radical* and *servile*, *liquids*, *labials*, &c. and, therefore, it is to be presumed that they are placed in the same order in which they were invented, for it is most probable they were not discovered at once.

The Greeks borrowed at first a few characters from the Phœnicians, and when they added others to them, they placed them in such order as corresponded with the Phœnician alpha-bet: but this is no reason why the characters in the original alpha-bet should not be placed in the order in which they were invented.

As

A.

¹ As to their numeral powers, they owe them to their place, and not their place to them; for the alphabetic characters must have been first known before they could have been applied to the purposes of arithmetic.

All nations, except ourselves, agreeing in the sound of the letter A, there can be no reason why, in reading Greek, we should not pronounce it broad and open as they do. This is one of the seven vowels; “two of which vowels, η and ω , says Dionysius, are long; two short, ϵ , o ; three either long or short, α , ι , υ .” and, after having shewn how they are uttered or pronounced, he adds; “The most excellent of these, producing the sweetest notes, are the two long

¹ The names, the place or order, and the numeral power of letters, are the same in Hebrew, Samaritan, Syriac, and Greek. The Greek resemble the Samaritan letters written inverted, or from left to right. It seems, therefore, most reasonable to pronounce the Hebrew and Samaritan letters as we do Greek. If from a concurrence of consonants some vowel is necessarily to be supplied, the ϵ is, on many accounts, the most proper for that purpose.

vowels,

A.

vowels, and the common vowels, when lengthened; for the sound continues.—A is the most perfect vowel; for it is pronounced with the mouth extended to the utmost, and with the breath forced upwards towards heaven. The next is H; —the third Ω.

Not only different nations, but different provinces in the same nation, give different tones to the same vowels; and hence it is that some words in Greek are written with α, αε, ε, η, ω, as the author was an Athenian, Ionian, Æolian, Cretan, Dorian; and these variations are called the dialects. The Ionians sometimes change ε into α. The Dorians and Æolians frequently use their favorite α for ε, αε, εα, η, ο, ω; Αρτεμις, Αρταμις, *Diana*; τρεχω, τραχω, *to run*; αεργος, αργος, *otiosus, idle*; θεασαι, θασαι: for φημη, φαμα, *fame*; μηλον, μαλον, *malum, an apple*; φηγος, φαγος, *fagus* ², *a beech-*

² The Latins, who owe their language principally to the Æolians, often change ε into α; μενω, *maneo, to tarry*; ερραος or ερρας, *aries, a ram*; ενος, *annus, a year.*

tree;

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tree; εικοσι, εικασι, *twenty*. And in Latin *aratum*, a *plough*, from αροτρον; *cor*, the *heart*, from καρδια; πρωτος, πρωτος, *primus*, *first*; θυρων, θυραν, *portarum*, of *doors*; γελων, γελων, *ridens*, *laughing*; ως, ας, *as*.

The Æolians, in those adverbs which end in -θεν, drop the last letter ν, and change ε into α; οπισθεν, οπισθα; ενθεν, ενθα.

The Athenians sometimes change η into α long; as Δαματερ for Δημητερ, *Ceres*: the Ionians into α short; παρα for πηρα, *pera*, a *bag*; νυμφη, νυμφα, *nympha*, a *nymph*; διχη, διχα.

A is sometimes redundant, at other times defective; ταφис, αταφис, *uva*, a *grape*; ταχυς, αταχυς, *spica*, an *ear of corn*; ατεροπη, τεροπη, *fulgur*, *lightning*. The Latin *mulgeo* from αμελγω; *rus* from αρσρα, &c.

In composition, the prepositions ανα, κατα, παρα, often reject the last α: the Latin *di* and *per* are from δια and παρα.

The

A.

The Ionians sometimes reject *ν*, and assume *α* in verbs; κεκλι~~αι~~ for κεκλιν~~αι~~, *inclinati sunt*; τυπ~~λο~~ιατο for τυπ~~λο~~ιντο, *vapularent*.

The Æolians insert *α* in λη~~τ~~ων, μ~~ε~~σων, νη~~σ~~ων, for λη~~τ~~ων, μ~~ε~~σων, νη~~σ~~ων, gen. plur. of nouns in -ης, -α, -ος.

The Latins change *α* into *i* and *u* short; τρυταν~~η~~, *trutina*, a balance; κανα~~τ~~ρον, *canistrum*, a basket; κραιπα~~λ~~η, *crapula*, a surfeit; τρα~~λ~~γα~~λ~~ω, *strangulo*, to strangle.

Having shewn the changes of the letter A, occasioned by the dialects or usages of different provinces, I shall now consider the application of it for the purposes of grammatical inflexions in the beginning, middle, and end of words.

The distinction of letters into *servile* and *radical* is of great use in the knowledge of grammar. Some few consonants remain almost invariable, or change only into letters

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ters of the same organ, whilst others are employed in the varieties which describe every circumstance of things and actions; such as *gender, case, and number*, with *degrees of comparison* in NOUNS; and *mode, time, voice, number, and person* in VERBS. If, therefore, we can describe the changes occasioned by each servile letter, grammar will be reduced to some short notes upon the alphabet. This, at least, is a method which ought not to be neglected, though it will not give that intire satisfaction, nor remain so strongly impressed upon the memory as that in the preceding letters, in which the structure and origin of the language is considered, and the *rationale* given in a manner that is almost geometrical. The method of learning grammar by the *paradigmata* will, also, be of great use, exhibiting the whole as in one view, and supplying clear and perfect examples to the rules, and reasons, and causes of the Greek tongue. These three comprehend all possible methods of writing grammar.

T

To

A.

To begin with the first: A, is often a note of exclamation; when aspirated, *α'* is the fem. dual, and neuter plural of *ὅς*, *who* or *which*. In the beginning, like *s* in Italian, and *e* in Latin, it is very often privative, or rather negative: from *απο* is derived the Latin *ab*, *from*; *θανάτος*, *death*, *αθανάτος*, *immortal*: in this use of *α* it is short in quantity. Sometimes it increases the sense, as *ύλην αξύλον*, in Homer, *sylvam nemorosam*.

In verbs beginning with *α*, that vowel is, in those times which require the augment *ε*, changed into *η*; *ανυω* pres. *perficio*; *ηνυον* imperf. *perficiebam*; *ηνυσα* aor. *ηνυχα* perf. *perfeci*; pluperf. *ηνυκειν*. In the passive and middle imperf. *ηνυομην*; aor. mid. *ηνυσαμην*; aor. pass. *ηνυσθην*; perf. *ηνυσμαι*; pluperfect *ηνυσμην*.

In the middle and end of words, *α* before *α* and *ε* and *ει* is contracted into *α*, before *ο* or *ω* into *ω*; and sometimes *ι* following is written under it, but not pronounced;

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nounced; α having ϵ before it is contracted into η or α . When it is short, α , having o before it in the end, is contracted into ω , and with a consonant after it into υ : if it be long, the preceding letter is lost; $\kappa\epsilon\rho\alpha$, $\kappa\epsilon\rho\alpha$; $\tau\iota\mu\alpha\epsilon\tau\omicron\nu$, $\tau\iota\mu\alpha\tau\omicron\nu$; $\tau\iota\mu\alpha\epsilon\iota\varsigma$, $\tau\iota\mu\alpha\varsigma$; $\tau\iota\mu\alpha\omega$, $\tau\iota\mu\omega$; $\tau\iota\mu\alpha\omicron\mu\epsilon\nu$, $\tau\iota\mu\omega\mu\epsilon\nu$; $\gamma\epsilon\rho\alpha\iota$, $\gamma\epsilon\rho\alpha$; $\alpha\lambda\eta\theta\epsilon\alpha$, $\alpha\lambda\eta\theta\eta$; $\chi\rho\upsilon\sigma\epsilon\alpha$, $\chi\rho\upsilon\sigma\alpha$; $\lambda\eta\tau\omicron\alpha$, $\lambda\eta\tau\omega$; $\beta\omicron\alpha\varsigma$, $\beta\epsilon\varsigma$; $\delta\iota\pi\lambda\omicron\alpha\varsigma$, $\delta\iota\pi\lambda\alpha\varsigma$.

A, final, distinguishes the nominative and accusative dual of all nouns having the nom. sing. in α , η , which are always fem. $\alpha\varsigma$, $\eta\varsigma$ masc. If these nouns have another vowel, or one of these consonants, δ , θ , ρ , before α , that vowel is retained in every case singular, dual, and plural: the genit. and dative dual of those nouns always end in $-\alpha\iota\nu$, $\mu\epsilon\theta\alpha\iota\nu$; the plural nom. and voc. $-\alpha\iota$, $\mu\epsilon\theta\alpha\iota$; gen. $-\omega\nu$, $\mu\epsilon\theta\omega\nu$; dat. $-\alpha\iota\varsigma$, $\mu\epsilon\theta\alpha\iota\varsigma$; acc. $-\alpha\varsigma$. The nom. acc. and voc. plural of all nouns of the neuter gender in Greek and Latin end in $-\alpha$, $\xi\upsilon\lambda\alpha$, *ligna*; as does the acc. singular, masc. and fem. of nouns in Greek which have $-\alpha$ in the

A.

gen. ῥητωρ, ῥητορος, ῥητορα, which in the plural has σ after it.

To form the superlative degree from the comparative, -τερος is turned into -τατος; πρᾶος, *mansuetus*, *mild*, πρᾶο-τερος, πρᾶο-τατος.

In verbs active, the aorist or indefinite time, which is used indiscriminately for every time, as, also, the præterit, ends in -α; from τυφω fut. of τυπῶ, with the augment ε prefixed, is made the aorist ετυφα, ετυφας, ετυφε; dual ετυφατον, ετυφατην; plural ετυφαμεν, ετυφατε, ετυφαν. In the optative, τυφαιμι, τυφαις, τυφαι; dual τυφαιτον, τυφαιτην; plural τυφαιμεν, τυφαιτε, τυφαιεν. The imperative τυφον, τυφατω; dual τυφατον, τυφατων; plur. τυφατε, τυφατωσαν. Infin. τυφαι. Particip. τυφας m. τυφᾶσα f. τυφαν n. gen. τυφαντος m. & n. τυφασης f. &c.

The aorist of the middle voice is formed from the active by adding -μην to the aorist indicative,

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indicative, and to the optative, instead of -μι, and -μενος to the participle, instead of -σ; ετυφα-μην, ετυφω, ετυφατο; dual ετυφαμεθον, ετυφασθον, ετυφασθην; plural ετυφαμεθα, ετυφασθε, ετυφαντο. Optative τυφαιμην, τυφαιο, τυφαιτο; dual τυφαιμεθον, τυφαισθον, τυφαισθην; plur. τυφαιμεθα, τυφαισθε, τυφαιντο. Particip. τυφαμενος, τυφαμενη, τυφαμενον, &c. The præterit admits α in every person singular and plural, except the third person sing. which ends in ε; -α, -ας, -ε; dual -ατον, -ατον; plur. -αμεν, -ατε, -ασι. The plusqperfect has α only in the third person plur. -εισαν.

The passive voice is formed from the active, by changing ω into ο and adding -μαι from εομαι obsolete, for εμι, *sum*, which has in the first person singular fut. εσομαι; third person εσεται; first person plur. εσομεθα; third person εσονται. The third per. plur. of the imperfect ην is ησαν. First per. plur. of the plusqp. ημην is ημεθα. The present, imperf. præt. and fut. have α in the first and third persons singular and plural,

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plural, except the imperfect and plusqperf. which have *α* only in the first person plur. and the præter. which has *α* in every person singular, and first person only in the plur. Pres. τυπλομαι, τυπλεται; plur. τυπλομεθα, τυπλονται. Imperf. plur. ετυπλομεθα. Præt. τέλυμμαι, τέλυψαι, τέλυπται; plur. τέλυμμεθα. Plusqperf. first per. plur. ετέλυμμεθα. First person first fut. τυφθησομαι, τυφθησεται; plur. τυφθησομεθα, τυφθησονται. Attic fut. τυπησομαι, τυπησεται; plural τυπησομεθα, τυπησονται. Paulo post fut. τετυφομαι, τετυψεται.

The first person plural of the optative passive in every time, except in the perfect and the first and second aorist, ends in *-α*. The subjunctive passive has *-αι* in the first person sing. present and imperfect, and *-α* in the first person plural.

All infinitives of the passive and middle voices, with those of the perfect and first aorist active, end in *-αι*, from the assisting verb *ειναι*, *esse*, *εσσεσθαι*, *fore*, *futurum esse*.

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The third person plur. of the imperative of the assisting verb is $\epsilon\tau\text{-}\omega\sigma\alpha\nu$: hence the same mode in every voice ends in $\text{-}\omega\sigma\alpha\nu$.

As nothing can be more ungraceful, and even horrible to the ear, than reading without any regard to quantity, I shall give some short rules for determining the quantity of α , and, for a more complete knowledge of Prosody, refer the reader to the *THESAURUS* of my learned friend Dr. Morell, who has merited much more from the Public than he has yet received.

A before another vowel is generally short; but in $\mu\alpha\chi\text{-}\alpha\omega\nu$, $\epsilon\rho\mu\text{-}\alpha\omega\nu$, and words of the like kind, it is long; as it is also in proper names which end in $\text{-}\alpha\iota\varsigma$, $\Theta\alpha\iota\varsigma$. A before $\text{-}\mu\alpha$ in many nouns neuter is long; before a palatine, γ , κ , χ ; a liquid, λ , μ , ν , ρ , σ , the aspirates ϕ , χ and δ , π , it is generally short; but in nouns of many syllables ending in $\text{-}\alpha\tau\omicron\varsigma$, which have another vowel or ρ immediately preceding,

A.

ceding, as likewise in proper names of persons, places, stones in *-ατης*, *α* is long. In verbals of this termination it varies according to the formation or derivation of the word, as *εργατης*, *ιππηλατης*, and the like, it is short; in *πειρατης*, &c. long. Numerals, also, in *-ακοσιος* have *α* long.

Before a double letter, *ξ*, it is generally short; *αυλαξ*, *αυλαῖκος*; in *θωραξ*, *κορδαξ*, *ιραξ*, *οιαξ*, *φαιαξ*, *φαψ*, long. The quantity in verbs remains the same, only in the Attic aorist active the penult is always short; as is the penult of the future when the present ends in *-ω* with a liquid, as *ψαλω* from *ψαλλω*: *α* in *-ασι* is long; *α* in *-ασα*, fem. of *-ας*, long.

B.

B.

B from the oriental ביתא, in Hebrew בית *a house*. The modern Greeks call this letter *Vita*, and give it the sound of V, in which they seem to differ from their ancestors.

In all languages, letters of the same organ interchange one with another. The labial letters are B, M, Π, Φ, Ψ: hence the Latin verb *vivo* from βιω; *erum* from ορος; βελομαι [βελω] *volo*; βαινει, *venio*; βοσκω, *vescor*; βεβαιω, *veneo*. Hence, also, the words *aufero* and *aufugio* for *abfero* and *abfugio*.

The Æolians, and therefore the Latins, used B for M; Μυρμηξ, Βυρμαξ; from the accusative βυρμακα comes *formica*; επιφομειν, επιφοβειν, *calumniari*.

B is frequently changed into Π; ברג πυργος, באר *purus*; βαβαι, παπα; βοσκω, πασκο; πυξος, *buxus*; βδεω, πεδο; βυθος, *puteus*. The people of Sicily and Macedonia

U

changed

B.

changed Φ into B, and called Φιλίππος, Βιλίππος; Φερενίκη, Βερενίκη; φω, βω. Thus among the Latins φαλαινα, *balæna*; νεφος, *nubes*; νεφελή, *nebula*; ομφαλος, *umbilicus*; αμφω, *ambo*. B is changed into Φ in *triumphus*, from Τριαμφος; into *f* in *fundum*, from βενδος.

The Bœotians, Æolians, and Latins, sometimes changed δ into β; δελφίνες, βελφίνες; βυλομαι, δηλομαι; βυλή, δηλή; δις, *bis*; διπες, *bipes*.

B, as a servile letter, is often introduced to occasion varieties of inflexion in the Latin tongue; and it is frequently inserted in Greek words, as in the name of the letter λ, λαμβδα, from Λῆδᾱ; μεσημερία from μεσημερία, *meridies*; *comburo* for *conuro*.

The future and aorists of verbs are generally formed by adding σ, taken from the future of the assisting verb, to the last consonant: hence the future of λείω would be λείσω, which naturally resolves into ψ, as do the other labials π and φ; τερπω, *τερψω*; γραφω, *γραφω*.

Γ.

Γ from the Syriac ܢܠܕܐ: in Greek it is always pronounced hard, as in the word *go* in English.

Before Γ, Κ, Ξ, Χ, it has the sound of Ν; ἀγγελος, *angelus*; λυγξ, *lynx*; λοῖχνη, *lonche*; πεφάγκα, *pefanga*. The letters Γ, Κ, Ξ, Ψ, are formed by the same organ, and, therefore, often interchange Β into Γ in the Attic dialect; βληχων, γληκων; βλεφαρα, γλεφαρα, *palpebrae*. The Bœotians, on the contrary, for γυναῖκες read βανηκες. Κ into Γ; κναφειον, γναφειον; κυβερνω, *gubernō*; πλαξ, gen. πλακος, *plaga*; κραββατος, *grabbatus*. The numerals τριακοντα, &c. *triginta*. In Latin Γ often passes into C; μισγω, *misceo*; αρχω, *arceo*: also Κ into C; καμηλος, *camelus*: Ξ in the genitive sometimes resolves into Κ; κοραξ (κορακις) κορακος, *corvus*; αυλαξ, αυλακος; αιξ, αιγος; νυξ, *nyctos*.

Γ.

From the Hebrew *אנכי*, omitting *ν*, comes *εγω* in Greek and Latin, in Chinese *ngo*. Γ is lost in the oblique cases which assume the servile *μ*. Γ is often taken away; thus from *γαια*, *αια*, *terra*; *γαλα*, *γαλακτος*, *lac*; hence *lac*, or *lukewarm* in English: it is as often redundant; *γλαμων* from *λημη*; *γνοφος* from *νεφος*.

In the future and aorist of verbs γ, κ, χ, with the characteristic letter of those times σ, naturally resolve into ξ, and then the perfect is formed by χ; *λεγω*, *λεξω*, *λελεχα*; *πλεγω*, *πλεξω*, *πεπλεχα*; *τρεγω*, *τρεξω*, *τετρεχα*: also κ with τ, as *τικτω*, *τεξω*, *τετεχα*. Verbs in -ζω and -ωσ have the future in -ξω, præt. -χα; *παιζω*, *παιξω*, *πεπαιχα*; *ορυσσω*, *ορυξω*, *ωρυκα*.

In all these verbs γ returns in the first persons in each number of the perfect pass. ξ in the second, χ in the third; *λελεγμαι*, *λελεξαι*, *λελεχθαι*: dual *λελεγμεθον*, *λελεχθον*: plural *λελεγμεθα*, *λελεχθε*. The third person

T.

person plural, when -μαι is the first sing. is made from the third sing. by inserting γ before -ται; but this is not to be pronounced, and, therefore, the Greeks use the participle with the assisting verb, λελεγμενοι εισι. Concerning the Æolic Digamma, see THE CAUSES, &c. of the Latin Tongue,

Δ.

Δ from דלתא. The letters of this organ are Δ, Θ, Λ, Ν, Τ, formed by the tongue, and, therefore, called *literæ linguales*. Θ is changed into Δ in εδελω, ελδω, volo, to be willing; Θεος, Deus, God; γαθεω, Dor. γαυθεω, gaudeo, I rejoice; ενθεν, inde, from thence: into Τ in τητες, τηδες, hoc anno, in this year; ενδον, intus, within. It is sometimes redundant, as in υδωρ, water, from υω, pluo, whence come υετος, rain, υετιος, wet; and, likewise, in the oblique cases of ανηρ, ανερος, ανδρος, &c.

E.

E.

This letter is called Ε ψιλον, *tenue*, to distinguish it from η *longum*. The vowels are commuteable, and ε changes with almost every other vowel.

The Ionians, Æolians, and, therefore, the Latins, turn α into ε; τεσσαρα, τεσσερα; αρσην, ερσην, *mas*, a male; κρατος, κρετος, *robur*, *strength*; λεγομεθα, λεγομεθ-εν; τανταλον, *talentum*, a talent. They, also, sometimes turn η into ε, and for ἡσωνες read ἑσωνες, *inferiores*, *less*; for πένθησεις, πένθεσεις, *lugebis*, *thou shalt mourn*; Ἀρης, *Ares*, *Mars*; κρηπις, κρεπις, *crepida*, a sandal; μῆδω, μέδω, *medeor*, I heal. So the poets, for the sake of metre, ξηρος, ξερος, *seer* or *dry*. They resolve the diphthong ει into εε; εργω, εεργω, *arceo*, I drive away. The Æolians and Latins have ε for ο; οδοντες, εδοντες; οδυνη, εδυνα; γονυ, genu, a knee; πους, ποδος, *pes*, *pedis*, a foot. The Latins adopt υ for ε; εποψ, υρυπα; σκοπελος, *scopulus*, a high

E.

high rock; ἑλκος, *ulcus, a sore*; τεός, Dor. for σός, *tuus, thine*; ἑός, *suus, his*; ἐν, *unum, one*. Before the introduction of the long vowels η and ω by Simonides, ε was used for η and for αι, as may be seen in the Sigeian inscription.

The E is often rejected, and often redundant. As it is the most frequent and natural sound in the human voice, it is often used in grammatical varieties. In the beginning of a verb it is prefixed to every time in every voice, except the present and future, and it is called the augment. Imperf. from τυπίω, ε-τυπίον; aorist ε-τυψα; Attic aor. ε-τυπον: for a further variety and distinction, it receives the first consonant of the theme or root before it in the præter. τε-τυφα, to which ε is again prefixed in forming the plusq. ε-τε-τυφειν. In the passive voice, imperfect ετυπιεμην; aorist ετυφθην; Attic aor. ε-τυπην; perf. τε-τυμμαι; plusqperf. ε-τε-τυμμεν; paulo post fut. τε-τυφομαι. In the middle voice, which is formed from the active, by receiving a
passive

E.

passive termination in every time except the perfect, the present and imperfect are the same as in the passive. Aorist *ε-τυψα-μην*; Attic aor. *ε-τυπο-μην*; perf. *τε-τυπα*; plusqperf. *ε-τε-τυπειν*. That the præterit middle may be varied from the active, *ε* frequently changes into *ο*; *λεγω*, *λελεχα*, *λελογα*; *πειθω*, *πεποιθα*; *λειπω*, *λελοιπα*.

It may not be improper to observe here, that verbs beginning with a long vowel have the augment included in that vowel, which is therefore unchangeable; as *ηχew*, *ηχεον*; *ιξευω*, *ιξευον*; *υεριζω*, *υεριζον*; *ωιδω*, *ωιδον*. If *ι* follows *α*, *ε*, *ι*, *ο*, it is sometimes retained, sometimes underwritten. In other verbs, *α* and *ε* in the beginning change, by reason of the augment, into *η*, and *ο* into *ω*. In compounded words, having a preposition prefixed to a verb, and beginning with a vowel, the vowels coalesce, so that the last vowel of the preposition disappears; *παρα* and *ακω* make *παρακω*; imperfect *παρηκων*; but *περι* and *προ* retain their vowels in composition. If the verb begins
with

E.

with an aspirated vowel, the aspirate unites and is expressed by the foregoing consonant; καθαπτομαι from κατα and ἀπτομαι; αφαιρω from απο and αἰρω: εα in nouns is sometimes contracted into -η; αληθεα, αληθη. Verbs in -εω contract -εω into -ω, -εε and -εει into -ει, -εο, and -εε into -ε.

The assisting verb εμι proceeds from εω; εομαι, Æol. ημι, *sum, I am*; the second person is εις or ει; the third ετι: dual ετον, ετον: plur. εσμεν, ετε, εσι, Dor. εντι: hence the Latin *es, est, Ec.* Hence, also, the persons of every other verb; Sing. -ω, -εις, -ει: dual -ετον, -ετον: plur. -ομεν, -ετε, -εσι; except in the subjunctive, which is distinguished by long vowels η, ω. The Attic future in ω retains ει in the dual and second person plural, and has ε in the first person plural præterplu. -ειν, -εις, -ει: dual -ειτον, -ειτην: plur. -ειμεν, -ειτε, -εισαν. Imperfect and Attic aorist in -ον, -ες, -ε: dual -ετον, -ετην: plur. -ομεν, -ετε, -ον. The first person in -ομαι has the third in -εται: dual -ομεθον, -εσθον, -εσθον: plural -ομεθα, -εσθε, -οντο.

E.

-οντο. In -εμαι, -η, -εται: dual -εμεθον, -εσθον, -εσθον: plural -εμεθα, -εσθε, -ενται. In -ομην, -ε, -ετο: dual -ομεθον, -εσθον, -εσθον: plural -ομεθα, -εσθε, -οντο. If the first person sing. ends in -α, a long vowel, or diphthong, ε is found in the third person sing. and in the dual.

In the end of words, ε is found in the vocative of nouns having the nominative in -ῶ, as λογος, voc. λογε. In the dual of nouns having the genitive in -ῶ masc. or fem. ρητωρ, dual ρητορε; and in the nom. and voc. plural, with ε after it, ρητορες. In verbs the second person plural always ends in -ε: also the imperative present of the assisting verb, which omitting σ, gives the termination to the present imperative in the active voice; ισθι or ες-ο, ες, εςω, εστο: dual ες-ον: plural ες-ε, εσote, εςωσαν, suntο. From τυπιω imperat. τυπι-ε, -ετω: dual -ετον, -ετων: plur. -ετε, -ετωσαν.

Z.

Z: the antient form or figure representing this letter was H prostrate thus Ξ . *Vetus ejus figura Ξ , paulatim in Z deflexa est*, Chifful. Ant. Afiat. In time the middle bar or stroke extended diagonally from the extremity of the upper line on the right hand to the end of the lower line on the left, thus Z; or, according to the poet Ausonius,

Zeta jacens, si surgat, erit nota quæ legitur N.

This is the first of the double letters, which are three, ζ , ξ , ψ : “ They are called double, says *Dionysius*, because they are compounded; the ζ of σ and δ (not δ and σ); ξ of κ and σ ; ψ of π and σ , so conjoined, that each preserves its proper sound; or because, when taken into syllables, they supply the place of two letters. These compounded letters are more excellent than the simple and uncompounded, for they are greater than the others, and seem to approach nearer to perfection; and the sound of the more simple is shorter and more contracted.”—Of the three letters which are called double, ζ pleases the ear far more than the rest; for ξ , on

Z.

account of χ , and ψ , on account of π , being mutes, make a hissing noise; whereas this is enriched with a milder breathing, and is the most generous of all homogeneal sounds." Thus far *Dionysius*. See, also, *Vossius ad Smyrnam Cinnæ* in *Catullus*: this is one of the *jucundissimæ ex Græcis literæ*, which the Latins, according to *Quintilian*, lib. xii. c. 10. wanted, *quibus nullæ apud eos dulcius spirant*. The Latins expressed this letter by *j* and *s*, $\zeta\epsilon\upsilon\gamma\omega$, *jugo*; $\mu\epsilon\iota\zeta\omicron\nu$, *majus*; $\zeta\upsilon\theta\omicron\varsigma$, *scythus*; $\zeta\alpha\kappa\upsilon\nu\delta\omicron\varsigma$, *Saguntum*. The Dorians resolved this letter into its proper component parts, writing $\alpha\iota\alpha\sigma\delta\omega$ for $\alpha\iota\alpha\zeta\omega$; $\mu\epsilon\lambda\iota\sigma\delta\epsilon\nu$ and $\sigma\upsilon\rho\iota\sigma\delta\epsilon\nu$ for $\mu\epsilon\lambda\iota\zeta\epsilon\nu$ and $\sigma\upsilon\rho\iota\zeta\epsilon\nu$. On the contrary, the Æolians $\mu\epsilon\lambda\iota\delta\sigma\epsilon\nu$ and $\delta\sigma\epsilon\upsilon\varsigma$ for *Zeus*: they also changed δ into ζ ; $\delta\iota\alpha\nu\kappa\tau\omicron\varsigma$, $\zeta\alpha\nu\kappa\tau\omicron\varsigma$, *noctu*, by night; and ζ into δ , *Zeus*, $\Delta\epsilon\upsilon\varsigma$, *Jupiter*; $\kappa\nu\iota\zeta\alpha$, *urtica*, a nettle, Atticè $\kappa\nu\iota\delta\eta$. The Greeks of *Tarentum* changed ω into ζ , $\omega\lambda\alpha\omega\omega$, $\omega\lambda\alpha\zeta\omega$; $\alpha\lambda\alpha\omega\omega$, $\alpha\lambda\alpha\zeta\omega$; $\nu\iota\pi\iota\omega$, $\nu\iota\omega\omega$, $\nu\iota\zeta\omega$. It is sometimes inserted in verbs, $\mu\nu\omega$, $\mu\nu\zeta\omega$, *claudio*, *I shut*; $\epsilon\rho\pi\upsilon\omega$, $\epsilon\rho\pi\upsilon\zeta\omega$, *serpo*, *I creep*; $\kappa\nu\nu\omega$, $\kappa\nu\nu\zeta\omega$, *prurio*, *I itch*.

H.

H: α, ε, εα, εε, αι, ει, ευ, are changed into η. The Ionians σοφιν for σοφια; ἡμερη for ἡμερα. The Æolians αδικηω for αδικεω; καληω for καλεω. Also the poets τιθημενος for τιθεμενος. The Dorians κηρ for κεαρ, *cor*, the heart; κρης for κρεας, *caro*, *flesh*. The Athenians ζω, ζης; πεινω, πεινης, &c. κηγων for και εγω; δηπειτα for δε-επειτα. The Boeotians λεγομενη for λεγομεναι; παλνος for παλαιος. The Ionians κληιω for κλειω; αγλινον for αγλειον. The Æolians Ορφη for Ορφευς and Ορφευ. The H is often redundant in the beginning, middle, and end of words; βαιον, ηβαιον, *paullulum*, a little; ειρω, ηειρω, *necto*, I join together; ευγενης, ευηγενης, *benè-natus*, of noble birth. Ennius uses *metieo*, *suffecio*, for *metio*, *suffecio*. The Dorians εγωνη, τυνη, for εγω, συ.

In nouns it is the feminine article from *ὅς, qui*, and *ὅ, hic*, *ἡ, hæc*; gen. *ἡς*; dat. *ἡ*; acc. *ἡν*. The Dorians prefix τ; hence gen. *της*; dat. *τῇ*; acc. *τῇν*: fem. of *ὅ, ἡ, το, hic*, *hæc*,

H,

hæc, hoc. It is found, also, in the gen. and dat. of nouns ending in *-α*; *μυσ-α*, gen. *-ης*, dat. *-η*: and in every case of nouns in *-η* fem. singular; as likewise in *-ης* masc. except the genitive which ends in *-α*. In nouns having the gen. in *-ῶ*, the acc. sing. and neuter plur. *-εα*, and dual *-εε*, are contracted into *-η*; *αληθεα, αληθεε, αληθη*.

In verbs, *η* is the third person of the imperfect of the assisting verb *ειμι, sum*, *ην, ης, η* or *ην*: dual *ητον, ητην*: plur. *ημεν, ητε, ησαν*. As almost all the varieties of inflexion in verbs are taken from the assisting verb, the aorists pass. *ετυπθ-ην, ετυπ-ην*, with the optative of the same times, *τυφθει-ην, τυπει-ην*, have, likewise, from *η* their terminations singular, dual, and plural. From *ην* proceeds plusq. *η-μην, η-σο, η-το*: dual *ημεθον, ησ-θον, ησ-θην*: plur. *η-μεθα, ησ-θε, ηντο*. Hence the plusqperf. *ετετυ-μην, ετετυ-ψο, ετετυ-πλο*: dual *-μμεθον, -φθον, -φθην*: plur. *-μμεθα, -φθε*; the third person is made with the participle *τετυμμενοι* and assisting verb *ησαν*. The aorist middle is formed from the active

H.

active by the final addition *-μην*; *ετυψα*, *ετυψα-μην*. The Attic aorist of the same voice, in like manner, from *ετυπρ-ν*, *ετυπο-μην*: the third person dual of these aorists ends, also, in *-ην*, *ετυψ-α-σθην*, *ετυπ-εσθην*. The optative present passive is formed in *-μην*, *τυπλοι-μην*; third person dual *τυπλοι-σθην*; and, in general, when the first person ends in *-ν*: also in the optative mode the third person dual ends in *-ην*. The subjunctive mode has every where *η* or *ω*: if the first person terminates in *-ν*, *η* is employed in every person, *-ην*, *-ης*, *-η*: dual *-ητον*, *-ητην*: plural *-ημεν*, *-ητε*, *-ησαν*. If the first person ends in *-ω*, the first person plural ends in *-ωμεν*, third in *-ωσι*; if in *-ωμαι*, the first person dual *-ωμεθον*; plural *-ωμεθαι*; third *-ωνται*. The second person of *-ομαι* is *-η*; and the imperative of the aorist passive is formed with *η*, *τυφθ-ητι*, Att. *τυπ-ηθι*, *-ητω*: dual *-ητον*, *-ητων*: plur. *-ητε*, *-ητωσαν*. The infinitive of the aorist is also with *η*, *τυφθηναι*, *τυπηναι*. The first future and the Attic future assume *η*, *τυπ-ησομαι*, also *τυφθησομαι*.

Θ.

Θ.

Θ: this is the first of those mutes in the Greek alphabet which are aspirated; ϑ, φ, χ: it is, also, a dental, and, therefore, easily converted into another letter of the same organ; into τ, ληθω, λαθω, *lateo*, *I lie hid*; μινθα, *mentha*, *mint*: on the contrary, the Athenians change τ into ϑ, κολοκυνθα, κολοκυντα, *cucurbita*, *a gourd*: the Dorians and Æolians δ into ϑ, ψευδος, ψυθος, *mendacium*, *a lye*; μηδω, μηθω, *suadeo*, *I persuade*. Besides these mutations ϑ sometimes, not unnaturally, changes into σ; for they who cannot pronounce ϑ generally use σ instead of it; and, therefore, σ may also be changed into ϑ, δυσμη, δυθμη; κεκορυσμενος, κεκορυθμενος, *galeâ armatus*, *armed with a helmet*. As δ is sometimes changed into β, so is ϑ into β, in these words, εθαρ, *uber*, *fruitful*; ερυθρος, *ruber*, *red*; αλλοθι, *alibi*, *elsewhere*; πληθος, *plebes*, *the multitude*. After another aspirate, χ, the Dorians insert ϑ, οχνη, οχθη, *ripa*, *a bank*; χαμαι, χθαμαλος, *humilis*, *low*; αχος, αχθος,

Θ.

ἄχθος, *angor, cura, grief*: sometimes the Dorians reject it, ἐσθλος, ἐσλος, *bonus, good*.

In the assisting verb *ἔ* is used in the pres. imperat. sing. ἴσθι, *es*; and in the future and plusqper. dual and plural ἐσομαι; dual ἐσ-ομεθον, ἐσ-εσθον; plur. ἐσ-ομεθα, ἐσ-εσθε. Plusqper. -μην; dual η-μεθον, η-σθον, η-σθην; plur. ημεθα, ησθε. In the future subjunctive dual ἐσ-οιμεθον, ἐσ-οισθον, ἐσ-οισθην; plural ἐσ-οιμεθα, ἐσ-οισθε. In the infinitive future ἐσ-εσθαι. Hence the passive terminations of the first person sing. in -μαι have in the dual -μεθον, -σθον; in the plur. -μεθα, -σθε. If the first person ends in -μην, the dual ends in -μεθον, -σθον, -σθην; pl. -μεθα, -σθε. In the præter. and plusqp. passive *σ* is rejected. The aorist, and the future, which is formed from the aorist passive, are made by inserting *ῥ* before the terminations -ην and -ησομαι, ἐ-τυφ-θην, τυφ-θησομαι. The imperat. of this aorist is in -ητι; of the Attic aorist passive, ἐτυπην, in -ηθι. The persons of all imperatives in the passive have the third person -θω; dual -θον, -θων; plural -θε,

Υ

-θωσαν:

-ῶσαν: except the imperat. in -ηθι, which in every other person has τ instead of ς. When the first person pres. ends in -μαι or -μην, the infinitive ends in -σαι. Sometimes ς is inserted in the præterit, ἀηπο-
νῆκα, ᾤποννα, ᾤπονθα.

I.

I: ε, υ, ιε, υ, change into ι, which is often added after ε, sometimes after ο, often rejected, and often redundant. The Ionians use ιςιη for εςια, *focus*. The Latins for Σικελια write *Sicilia*; for πλεκο they have *plico*, *to fold*; for τελω, *tingo*, *to stain*; for ἐν, *in*. They likewise change υ into ι; φρυγω, *frigo*, *to parch*; φυω, *fia*, *to be produced*; hence the præterit of *sum* is *fui*; *optumus*, *maxumus*, *optimus*, *maximus*. The Ionians for ἱερος read ἰρος, *sacer*, *sacred*. Η is contracted into ι in Διφιλος, *Διφιλος*, *Jovi amicus*, *the friend of Jupiter*; υγεια, *υγεια*, &c. The poets often add ι to ε; κενος, κεινος, *vanus*, *vain*; Αἰνεας, Αἰνειας, *Æneas*; ξενος, ξεινος, *hospes*, *a stranger*, &c.
Some-

I.

Sometimes *i* is inserted after *o*, γελω, γε-
λοιω, *rideo, to laugh*; αλω, αλοιω, *ver-*
bero, to beat; δημοίης, δημοίης, or, accord-
ing to the Dorians, who delight in *α*, δα-
μοίης, *popularis, a plebeian*. *I* is frequently
lost in *αι, ει, ου*; καιω, καω, *uro, to burn*;
αιει, αιει, *sempiter, always*; εις, εις, *in*; χρυσειος,
χρυσεος, *aureus, golden*; πλειονες, πλεονες,
plures, many; ημεις, *Æol. αμμες, nos, we*;
υμεις, υμμες, *vos, you*; and in nouns de-
rived from πειθω, λειχω, λειψω, as πιθα-
τος, *persuasibilis, persuadible*; λιχανος, *digi-*
tus, a finger; λιμος, *fames, famine*: in
these *i* is lost, φλοιος, φλοος, *cortex, bark*;
χροια, χροα, *color, colour*. In the end, *i*
is sometimes omitted in μελι, *mel, ho-*
ney; πεπερι, *pi-per, pepper*; εστι, *est, is*; ηνι,
en, behold. On the contrary, the Athe-
nians add *i* to the pronouns ετος, ετοσι;
αυτηι, τῳτι; also ωδι, ενθαδι, δευρι. The
Æolians inserted it in nouns ending with
-as long; μελας, μελαιοι; Αιας, Αιαιοι: and
in nouns having the accusative plural fem.
in -ας; τας σοφας, ταις σοφαις; νυμφας, νυμ-
φαις: the Dorians in the participle of the

I.

aorist, τυψας, τυψαις. The article ὁς, ἡ, ὅ, forms the gen. and dative dual with ι, οῖν, αῖν; the plural nom. οἱ, αἱ, ἅ; dat. οῖς, αῖς. These terminations form the different cases of nouns: those in -α, -η, -ας, -ης, have the gen. and dat. dual in -αῖν; nom. plural -αἱ; dat. -αῖς; acc. -ας. Nouns having the nom. in -ος and -ον, have the gen. and dat. dual in -οῖν; dat. plural -οῖς: nouns in -ος have the nom. plural -οι. The Athenians in declining nouns in -ως end every case in -ω. The dative sing. of every noun is formed with ι, which is always underwritten, except in such as have the gen. in -ος; ἡ, τῇ μῆσῃ; τῷ λόγῳ; ῥητορὶ, ἀεαρί: the dative plural ends in -οῖς or αῖς: ἵπποισι, μῆσαις: but in nouns having the gen. in -ος, the ι follows σ, μαρτυρ-σι.

Every person in the sing. and the third person plural present indic. of the assisting verb has ι; εἰμι, εἰς or εἰ, εἴ; third per. pl. εἰσι: hence in verbs -ω, -εις, -ει, the third person plur. -ουσι; Attic fut. in -ω, -εις, -ει; dual -ετορ, -ετον; plural -εμεν, -εῖτε, -ουσι.
Plusq̃p.

I.

Plusqp. -ειν, -εις, ει; dual -ειτον, -ειτην; plur. -ειμεν, -ειτε, -εισαν. The future of the assisting verb has ι in the first and third persons sing. and third plural, εσομαι, εσεται; plur. εσονται. Hence the present indicative, the futures passive and middle, ending in -ομαι, have for the third person sing. -εται; third per. plur. -ονται. The first person sing. of the Attic future of the middle voice terminates in -ημαι, third person sing. εται; dual -εσθον, -εσθον; second per. plur. -εσθε, third per. -ηται. The optative of the present of the assisting verb is ειην, ειης, ειη; dual ειητον, ειητην; plur. ειημεν, ειητε, ειησαν. Prefix τυφθ- or τυπ- and you have the subjunctive of the aorist passive. The optative in the fut. of the assisting verb is εσ-οιμην, εσ-οιο, εσ-οιτο; dual εσ-οιμεθον, εσ-οισθον, εσ-οισθην; plural εσ-οιμεθα, εσ-οισθε, εσ-οιγτο. Prefix τυπλ- instead of εσ- and you have the optative passive and middle present. Prefix τυπ- and you have the optative of the Attic aorist, and future in the middle voice. Prefix τυψ- for the optative of the first fut. middle; τετυψ- for the optative of the

paulo

I.

paulo post future passive, and τυφθα- for the optative of the first future passive. The aorists have -αι instead of -οι; prefix therefore τυφαι- to -ιμην, &c. and you have the optative of the aorist middle. The diphthong οι (in the aorist αι) is characteristic of the optative in the active, as in the passive and middle voices, but ends in -οιμι, -οις, -οι; dual -οιτον, -οιτην; plural -οιμεν, -οιτε, -εν. Prefix τυπι- and it is the optative of the present; prefix τυπ- and it is the optative of the Attic aorist and future; prefix τυφ- and it is the optative of the future; τετυφ- and it is the optative of the præterit active; with τετυφ- it is the optative of the præterit middle: prefix τυφ- and change ο into α, and you have the optative of the aorist active.

The imperative of the assisting verb is ισθι: hence the imperative aorist in the passive τυπθ-ητι, Atticè τυπ-ηθι.

The infinitive of the present of the assisting verb is ειναι: hence the infinitive of the present

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present Attic aorist and the futures active end in *-ειν*; the perfect active and middle in *-εναι*; the aorists passive in *-ηται*. The infinitive of the future of the assisting verb is *εσθαι*: hence every other infinitive, except those in *-ειν*, *-εναι*, and *-ηται*, just mentioned, terminate in *-εσθαι*; only the infin. of the aorist in the middle voice changing *ε* into *α*, its characteristic ends in *-ασθαι*.

The following observations will be of some use to beginners in determining the quantity of the letter *ι*.

-ι, *-ιη*, *-ις* final are generally short. Adverbs in *-τι*, notwithstanding what the Westminster grammar says, are short; but adverbs and pronouns with *ι* added, as *νυνι*, *πρῶτι*, &c. and the Attic *ι* in *οδι*, *δευρι*, &c. as also monosyllables, except *τι*, are long. *Ι* in comparatives is short; before nouns in *-ων*, *-ωνος*, long. *Ι* in nouns ending in *-ια* is common, but often short. Before *μα* in many nouns neuter it is long; before the consonants, except *ρ*, and nouns in *-ιξ*,

-ιγος,

I.

-ιγος, or -ικος, with monosyllables in -ις; it is generally short: but nouns in -ιχη, -ιτη, -ιτης have ι long. I in -ινη in words of two syllables, except in *ειλαπινη*, and some proper names, is long: when compounded with *τρης* it is short. I is long in verbs in -ιζω, -ιγω, -ινω, -ιφω. Verbs in -ω, with a liquid preceding, -λω, -μω, -νω, -ρω, -μνω, have the penult of the aorist long, *εκρίναν*; in other verbs it is short. The reduplication in verbs is also short.

K.

K is a mute, and one of the palatines. The Latins expressed this letter by C, *καλαμος*, *calamus*, a reed. The Dorians use *ω* for *κ*, *πως*, *κως*; *οπως*, *οκως*; *ποιος*, *κοιος*; *οποσος*, *οκοσος*; *πυαμος*, *κυαμος*, *faba*, a bean; also *κ* for *τ*, *ποτε*, *ποκα*, *quando*, *when*; *αλλοτε*, *αλλοκα*, *alibi*, *elsewhere*; *τοτε*, *τοκα*, *tunc*, *then*.

Some

K.

Sometimes it is added to verbs formed from the future, *αρεσω, αρεσκω, placeo, I please*; *μεθυσω, μεθυσκω, inebrio, I intoxicate*: it is, also, added by the poets and Æolians, *οχος, οχηος, vehiculum, a vehicle*; *κλυπω, obstrepo, I make a noise*; from *τυπω, τυπιω, verbero, I beat*. In the end, to *ε* before a vowel, *εκ εγω*: sometimes it is omitted, *καυχημα, αυχημα, gloriatio, boasting*; *καπρος, aper, a boar*; *μαλακος, mollis, soft*; *τηλικος, ταλικος, tantus, so great*.

K is the least employed of any of the servile letters.

Some nouns in *ξ (κς)* form the oblique cases in *-κ, κορα-ξ, -κος*. The perfect and plusq. of verbs, having in the first person present before *-ω* another vowel, a dental letter, *δ, τ, θ, ζ, or ω,* or a liquid, *λ, μ, ρ, ν,* form the præterit with *κ*.

Λ.

Λ is the first of those letters which, from their mixing readily with other sounds, are called semi-vowels or liquids, λ, μ, ν, ρ, to which Dionysius adds σ. He observes concerning the liquids, that they have not all a like power to move the ear; for λ affects it the most, and is the sweetest: ρ is rough, and stronger than the rest. The μ and ν, which are pronounced with the nostrils, have a middle effect, producing a sound not unlike to the sound of horns. Inelegant and displeasing is the sound of σ, and, when often repeated, disgusting: this hissing letter seems more proper for wild and brute animals than the human voice. The ancients used it rarely, and with great caution; and there have been some who have composed intire odes without it: Pindar shews this in these words; "*Of old the dithyrambic poets rejected the flimsy vowels and the filthy σαν or σιγμα.*"

The

Λ.

The λ is in many languages changed into δ, a letter of the same organ; μελιτω, *meditor*, *I meditate*; μυδαλεος, *madidus*, *wet*. Also into another liquid, ρ or ν, λιτρον, νιτρον, *nitrum*, *nitre*; πλευμων, πνευμων, *pulmo*, *the lungs*; νυμφη, *lymphæ*, *water*. In Latin it forms diminutives, from *bonus* (*bonulus*) *bellus*, *pretty*.

It is one of the radical or immutable letters, which occasions no variety in grammatical inflexions: however it is often doubled, sometimes rejected, and frequently used in derivatives; ελαβεν, ελλαβεν: so in Latin *relligio*, *reliquiæ*; δακτυλος, *digitus*, *a finger*; ακυλος, *uncus*, *a hook*; κυδος, κυδαλιμος, *glorious*; ειδος, ειδαλιμος, *specious*.

M.

M : a labial and liquid, frequently subservient to grammatical mutations in Greek and Latin. As a labial before another labial, β, μ, π, φ, ψ, in composition, it is used for N ; εν βαινω, εμβαινω ; συν πλεω, συμπλεω ; συν φερω, συμπερω ; συν ψηφος, συμψηφος. The Æolians and Latins change π into μ, παλω, μαλω ; ύπνος, *somnus*, *sleep*. It is often used in forming derivatives ; αλκη, αλκιμος ; ανθος, ανθιμος. By the poets and Æolians it is doubled ; αμορος, αμμορος ; ημεις, αμμες, nos ; υμεις, υμμεis, vos.

Quintilian calls M the *lowing* letter : *Quid quod pleraque nos illa quasi mugiente litera claudimus M, qua nullum Græciæ verbum cadit ?* In all those places where the Greeks in nouns and verbs use the termination N, the Latins assume M. In the acc. of nouns in -ος or -ον the Greeks have -ον, the Latins -um : in nouns having the gen. in -ος in Greek, -is in Latin ; the acc. of the former ends sometimes in -ιν, the latter in -em, οφ-ιν, *serpent-em*. The gen. plural

M.

plural of all nouns in Greek ends in *-ων*, in Latin in *-um*. The imperfect and plusq. of verbs in Greek terminate with N, in Latin with M. In the optative mode the Latins in the active reject only the final *-i*, and retain *m*, inserting their favorite servile letter *r*, λεγοιμ-ι, *legerem*. M is, also, preserved by the Latins in the first person plural of verbs, *-mus*; which is, likewise, the termination of the superlative degree in Latin. In the pronouns *εγω*, *ego*, the oblique cases sing. and pl. are distinguished by M; and so they are in the plural of *συ* or *τυ*, *thou*: also the fem. of *εις* is with M, *μια*, *μιας*, *μια*, *μιαν*, *una*, *unæ*, *unæ*, *unam*.

The servile letter M is very frequent in the Latin, and would too often stop the speech by closing the lips; for which reasons in the end of words it is cut off, and not pronounced. In the active of the Greek, M forms the optative in every time, *-οιμι*, aor. *-αιμι*; which mode in the passive ends in *-οιμην*, in the aorist *-ειην*, in the aor. middle *-αιμην*. The first person indic. passive and futures
passive

M.

passive and middle, from the assisting verb εἰμι, εομαι, ends in -ομαι. The Attic future middle -εμαι. The imperfect, plusq. pass. and aor. middle end in -μην. The perf. pass. in -μαι; and when a labial precedes -ω in the present, it is, *euphoniæ causâ*, converted into μ; τυπω, τυπίω, τετυβμαι, τετυμμαι; γραφω, γεγραμμαι. When the first person sing. ends in -μαι or -μην, the dual has a first person which differs only in the termination -ον for -α in the first person plur. dual -μεθ-ον, plur. -μεθ-α. The first person plur. active, passive, and middle is in every place, in the assisting and all other verbs, made with M: also all participles, passive and middle, except the aorist pass. -εις and perfect middle -ως. Some verbs in -εω, -αω, -οω, -υω, vary the present by prefixing the reduplication, and changing -ω into -μι: hence from δεω, τιθημι; φαω, ιστημι; δωω, δίδομι; ζευγνυω, ζευγνυμι. The passive is formed by changing the long vowel into its corresponding short vowel; τιθεμαι, ισταμαι, δίδωμαι, ζευγνυμαι. The imperfect is formed from the present, ετιθην, the Attic aorist is εθην; the other times are from δεω,

N.

N: a labial, liquid, servile letter. Before another labial, β, μ, π, it is, *cuphoniae causâ*, to be pronounced as M: for the same reason before a palatine, γ, κ, χ, it is converted into Γ; εν γραφω, εγραφω; συν κλειω, συγλειω; συν χεω, συχέω. Before another liquid, λ, ρ, σ, into that liquid; συλλεγω, συρρησ, συσσιτος. If ϑ or τ follows λ, the Dorians and Latins convert it into N; ηλθον, ηνθον; βελιςτος, βενιςτος; φιλιατος, φινιατος; γρυλλιζω, grunnio, *I growl*; μεγαλος, magnus, great. Σ into N, es, εν, in. N into M, πυανος, πυαμος, *a bean*: into B, πινω, bibo, *I drink*; τιν, tibi; or rather B in these places is servile, and used for the *digamma*.

N is often doubled, and often inserted, especially by the Dorians, in verbs in -ιω and -υω, and likewise before ϑ; ενεπω, εννεπω; τιω, τινω; θυω, θυινω; ικω, ικινω; μιγυθω, μινυνθω; εκλιθη, εκλινθη. The Argives and Cretans add ν to words having the

N.

the penult in -ει, dropping the vowel ι; *πειδω, πεινδω, libo, I pour out*: the Æolians *φαινος, φαεννος, lucidus, bright*. In composition with -νησος N is doubled, *Πελοποννησος*. The Latins frequently insert N, *δασυς, densus, thick*; *παχυς, pinguis, fat*; *λειχω, lingo, I lick*; *εχis, anguis, a snake*; *τοκα, tunc, then*; *τιγω, tango, I touch*. The Dorians add ν to the pronouns, *εγω, εγων*; *εμοι, εμιν*; *τοι, τιν*. The poets frequently drop ν in adverbs which have their termination in -θεν, *προσθεν, προσθε*; *οπισθεν, οπισθε*. The Latins in proper names take away ν, *Πλατων, Plato*; the Greeks add it, *Κικερων, Cicero*; *Κατων, Cato*.

The accusative sing. of the article *ὁς, qui*, is *ὁν, ἦν*; the gen. dual *οῖν, αῖν*; gen. plural *ῶν*: hence nouns in -η, -ης, have the acc. in -ην. Nouns in -α, -ας, the acc. in -αν, the gen. and dative dual -αιν. Nouns in -ος, the acc. in -ον, dual -οιν. Nouns in -ις, increasing in the gen. have the acc. in -ιν, Nouns in -υς, -αυς, -ως, with another vowel or ς immediately preceding, have the acc. also,

N.

also, in -ν. The gen. and dative dual of nouns increasing in the gen. is -οιν. The gen. plural of all nouns is -ων³. The gen. is sometimes varied from the nom. by ν; as εἰς, ενος; τίς, τινος. The dual of ἐγώ is νω, νων; hence *nos* in Latin, *nous* in French; dative plural ἡμιν; and of σύ, τί, ὑμιν. The vocative of nouns in -εις and -ας have -εν and -αν; χαριεις, χαριεν; μελας, μελαν. The fem. and neuter of adjectives is sometimes distinguished by ν; μελας, μελαινα, μελαν; ταλας, ταλαινα, ταλαν. The neuter is often in εν; e. g. εἰς, μια, ἐν, unus, una, unum; χαριεις, χαριεν.

In the assisting, and, therefore, in all other verbs, the dual always terminates

³ The Persic, which in very many instances is exactly similar to the Greek, German, and English, makes the plural often in N, as the German, Saxon, and old English: *Brother* is the same word in all these tongues, and the plural in Persic is literally *Bretheren*,

برادران.

A a

in

N.

in -ν. The first person plural of the present and imperfect of the assisting verb, of every time and mode in the active, of the aorists passive, perfect, and plusq. middle, also, terminate in -ν. The third person plural of the imperfect and Attic aorist active, which are the same with the first person sing. end in -ον. The aorist in -α, the plusq. in -ειν, have the third plural in -ν. The third person plur. of the imperative always ends in -ωσαν. The first person passive in -ομαι produces in the third person plural -ονται; -εμαι, -ενται; -ωμαι, -ωνται. The third person plur. of the optative active -εν: optative passive first person -οιμην; third pl. -οιντο. The infinitives active end in -ειν, except the aorist -αι, and the perfect active and middle, which end in -εναι. The Persic, also, forms the infinitive in N. The participles from -ω and -ων, first persons indic. end in -ων; from passive and middle first persons -μαι, -μην, particip. -μενος. The Æolians in participles perfect assume ν for σ, εἰρηκως, εἰρηκων.

Ξ.

Ξ is a double letter, formed from κ , γ , χ with σ , as is evident from nouns having the nom. in ξ , and the gen. in γ , κ , χ ; $\alpha\rho\alpha$ - ξ , - $\gamma\omicron\varsigma$; $\kappa\omicron\rho\alpha$ - ξ , - $\kappa\omicron\varsigma$; $\omicron\nu$ - ξ , - $\chi\omicron\varsigma$: and from the verbs in some *palatine* letters, γ , κ , χ , which form, as all verbs do the fut. with σ ; and therefore $\lambda\epsilon\gamma\omega$ in the present has $\lambda\epsilon\xi\omega$ for $\lambda\epsilon\gamma\sigma\omega$ in the future; $\omega\lambda\epsilon\kappa\omega$, $\omega\lambda\epsilon\xi\omega$; $\tau\iota\kappa\tau\omega$, $\tau\epsilon\xi\omega$; $\beta\rho\epsilon\chi\omega$, $\beta\rho\epsilon\xi\omega$: also $\omega\rho\upsilon\sigma\omega$, $\omega\rho\upsilon\xi\omega$. Ξ returns in the second pers. sing. of the perfect passive, $\lambda\epsilon\lambda\epsilon\xi\alpha\iota$.

The Æolians resolve ξ in $\sigma\kappa$, $\xi\epsilon\nu\omicron\varsigma$, $\sigma\kappa\epsilon\nu\omicron\varsigma$, *hospes*, a stranger; $\xi\iota\phi\omicron\varsigma$, $\sigma\kappa\iota\phi\omicron\varsigma$, *ensis*, a sword. The Bœotians turn κ into ξ , $\iota\kappa\omega$, $\iota\xi\omega$, *venio*, I come. Ξ sometimes drops σ , and is converted into κ , $\epsilon\kappa$ for $\epsilon\xi$. The Athenians for σ often use ξ , $\xi\upsilon\nu$ for $\sigma\upsilon\nu$. The Dorians in the future use ξ for σ , $\kappa\lambda\epsilon\omega$, $\kappa\lambda\epsilon\iota\sigma\omega$, $\kappa\lambda\alpha\xi\omega$; $\kappa\alpha\delta\iota\xi\omega$, $\alpha\rho\pi\alpha\xi\omega$: the same is done in the end of nouns, $\kappa\lambda\epsilon\iota\varsigma$, $\kappa\lambda\epsilon\iota\xi$, *clavis*, a key; $\omicron\rho\nu\iota\varsigma$, $\omicron\rho\nu\iota\xi$, *avis*, a bird. The Ionians and Latins convert $\omicron\varsigma$ into ξ , $\delta\iota\omicron\varsigma\omicron\varsigma$, $\delta\iota\xi\omicron\varsigma$, *duplex*, double; $\omega\alpha\varsigma\alpha\lambda\omicron\varsigma$, *paxillus*, a stake; $\omega\iota\omicron\varsigma\alpha$, *pix*, pitch.

O.

Ο μικρον: the Athenians, Æolians, and Latins change α into ο, μαλαχη, μολοχη, *malva, mallows*; στρατος, εροτος, *exercitus, an army*; δαμω, *domo, to subdue*: ε is converted into ο in σπενδω, *spondeo*; τερω, *torreo*; from *tego* comes *toga*: also, to vary the præterit middle from the præt. active, ε is changed into ο, λεγω, λελεχα, λελογα; πειθω, πεποιθα; λειπω, λελοιπα. The poets and Æolians turn ω into ο, ὦρα, ὄρα; εσθεται, εσθροται, *stratum est*; ιωμεν, ιομεν, *eamus*. The Latins change ο into ι, ος, *is*; κινις, *cinis*; ομβρος, *imber*; πρῶμος, *primus*.

O is frequently made use of in forming nouns, and sometimes is redundant, as μοργν-ω, -υμι, ομοργν-ω, -υμι, *abstergo, to wipe away*; φως, φως, *lumen, light*; θωκος, θωκος, *locus, a seat*. The Bœotians add υ to ο, ὕλη, ἔλη; ὕδωρ, ἔδωρ: the Ionians, Dorians, and Latins frequently drop it, Μενελαος, Μενελας; Νικολαος, Νικολας; πους, *pus*; μορος, *mors*; φρατ-ωρ, -ορος, *frater, fratris*; ονομα, *nomen*; οπιθε, *post*; οδ-ες, -ογτος,

O.

-οντος, *dens*. The Dorians and Latins lose *o* in the pronouns εμεν, εμυ; εμοι, εμιν; σε, σευ and τευ; ε, εϋ.

O, before ω was introduced into the Greek alphabet, was used indifferently, either as long or short; and it was, likewise, put for ε, as may be seen in the most antient inscriptions.

The article *hic* sing. masc. is ο, which is, also, the neut. sing. of the article *quod*. O with υ after it forms the genitive of those nouns in -ας and -ης which do not increase in the gen. ταμι-ας, ταμι-ε; τελων-ης, τελων-ε. Nouns in -ος and -ον derive their cases from the article ος, and have the gen. in -ε, λογ-ος, λογ-ε; ξυλ-ον, ξυλ-ε; and the accusative in -ον, λογ-ον, ξυλ-ον; the nom. and voc. in -οι, λογ-οι: the accusative plur. masc. and fem. -εσ, λογ-εσ. The dual masc. and neut. of the article ος, and, therefore, of nouns in -ος, is -οιν, λογοιν, ξυλοιν; as likewise of nouns having the genitive in -ος, αλς, αλος, αλοιν.

Nouns

O.

Nouns in ω , $\omega\varsigma$, that increase in the genitive, have o or ω in each case and number, and then the gen. $\omega\varsigma$ is contracted into $\omega\varsigma$; the dative $\omega\iota$ into $\omega\iota$; the accusative $\omega\alpha$ into ω .

In verbs in $\omega\omega$, $\omega\omega$ is contracted into ω ; $\omega\epsilon\iota$ into $\omega\iota$; $\omega\epsilon$, $\omega\omega$, $\omega\omega\varsigma$ into ω .

The genitive of $\epsilon\gamma\omega$ is $\epsilon\mu\epsilon$ or $\mu\epsilon$; dative $\epsilon\mu\omega\iota$ or $\mu\omega\iota$: the gen. of $\sigma\upsilon$ is $\sigma\epsilon$; dative $\sigma\omega\iota$: dative of ϵ , *sui*, is $\omega\iota$, *sibi*.

Nouns and participles in $\omega\nu$ have the genitive fem. $\omega\sigma\alpha$, neut. $\omega\nu$; gen. $\omega\nu\tau\omega\varsigma$, e. g. $\omega\nu$, $\omega\sigma\alpha$, $\omega\nu$, *qui*, $\omega\alpha$, *quod est ens*, &c. In $\omega\varsigma$, $\omega\iota\alpha$, ω .

In all verbs in ω , that vowel, upon every increase or change in the first person, is changed into ω , except in the perfect and aorist, which have α in the active and middle. The imperfect active is formed from the present by changing ω into $\omega\nu$, and prefixing the augment, $\epsilon\tau\upsilon\pi\lambda\omega\nu$: the
same

same time in the passive and middle is made from the active by changing $-ν$ into $-μην$, $ε-τυπῶ-μην$; second person sing. $ε-τυπῇ-ς$: $τυπῶ$ is the Attic future; hence the Attic aorist, in like manner as the imperfect, from the present, is $ε-τυπ-ον$; in the middle voice $ε-τυπο-μην$: the Attic future mid. is $τυπ-εμαι$, third person plur. $τυπ-ενται$. The first future, as it is called by grammarians, is made from the present by inserting $σ$, the characteristic of the future in all verbs that will admit of it (unless in the Attic dialect taken from the future of the assisting verb) $τυπῇ-ω$, fut. $τυψ-ω$: hence the future of the middle $τυψ-ομαι$: also the *paulo post futurum* passive $τε-τυψ-ομαι$. Besides which the passive derives two futures from the aorists; $τυφθ-ησομαι$ from $ε-τυφθ-ην$, and $τυπ-ησομαι$ from the Attic aorist $ε-τυπ-ην$. The present indic. passive and middle is formed from the act. by changing $-ω$ into $-μαι$, from $εω$, $εμι$, $εομαι$, $τυπῇ-ομαι$. The imperatives are formed from the same mode in the assisting verb, and have $ε$ from $εϛε$ in the present

O.

sent and perfect and Attic aorist active, and in the perfect middle; -ο in the perfect passive; -ον in the aorist active, and -ε in the present passive, from εἶο, εἶον. In the aorist passive -ηθι, -ητι, from ἴσθι. How the optative mode is distinguished by the diphthongs οι, αι, ει, has already been explained under the letter I.

The termination -μαι of the present always produces -μενος in the participle, as in the assisting verb, εσομενος from εσομαι. The dual always ends in -ον, unless the first person sing. ends with -ν, when the third person dual is always -ην; or in the third person dual of the imperative, which is always -ων: also in the subjunctive the third person dual ends in -ην. When -ων is the first person sing. the first person plural is -ομεν, third -εσι; first person sing. -ον, plural -ομεν, third person -ον; first person sing. -μαι, dual -ομεθον, plural -ομεθα, third person -ονται; first person sing. -ομην, dual -ομεθα, plural -ομεθα, third person -οντα.

Π.

Π a labial and mute letter. The Æolians change μ into π, one labial into another, ομμάλα, οππάλα, *oculi*, eyes; μετ' ἐμε, μετ' ἐμε, *mecum*, with me: also φ into π, rejecting the aspirate, and for αμφι read αμπι, *circum*, about: the Latins, likewise, φοινίκιος, *punicus*; φαινόλη, *prænula*; αφυη, *arua*; φοβεμαι, *faveo*; κεφαλη, *caput*. These, also, convert π into b, απο, *ab*; οπη, *ubi*; and τ into p, φαχυς, *spica*; τας, *pavo*; χρω-s, -τος, *corpus*.

Π is sometimes added in the beginning of words, σωχω, πσωχω or ψωχω, *tero*, I rub: sometimes dropped, παλαιος, αλαιος; πλαυς, *latus*, broad; from ποτε, *quando*, when, οτε, *qui*, who; πα, *ubi*, where, ε, *cujus*, whose; ποι, *alicubi*, somewhere, οι, *qui*, who; πη, *quomodo*, how, η, *cui*, to whom. The poets and Æolians doubled it, οππως, *ut*, that; οππη, *ubi*, where.

B b

In

Π.

In verbs ending in ω with a liquid, the liquid is in the perfect active converted into ϕ , and in the perfect middle restored, $\lambdaει\omega$, $\lambdaει\lambdaει\phi\alpha$, $\lambdaει\lambdaοι\pi\alpha$; $\tauρε\pi\omega$, $\tauετρε\phi\alpha$, $\tauετρο\pi\alpha$; $\τυπ\omega$, $\tauετυ\phi\alpha$, $\tauετυ\pi\alpha$: it, also, returns in the third sing. of the perf. passive, $\tauετυ\pi\lambdaαι$, and is converted into $\psiο$ in the imperative of the same time.

Ρ.

Ρ a liquid, and, therefore, permutable with other liquids. The Athenians change λ into ρ , $\chiλιβανος$, $\chiριβανος$: the Latins, on the contrary, from $\lambdaειριον$ have formed *lilium*; from $\muυρια$, *mille*. Sometimes σ after ρ is changed into another ρ , as $\alpha\rhoσην$, $\alpha\rho\rhoην$: the Æolians, also, changed ς into ρ , and for $\epsilon\tauος$ read $\epsilon\tauορ$; $\iota\piπος$, $\iota\piπορ$. The Latins from $\φοβος$ have derived *pavor*; from $\epsilonντος$, *inter*, *intra*; and they turn ρ into λ , as $\βακ\lambdaρον$, *baculus*, a staff. Many derivatives are made with ρ , $\sigmaκηπρον$, *sceptrum*, a scepter, from $\sigmaκηπ\omega$, *fulmino*,

P.

mino, I thunder; εσοπίρον and κατοπίρον, *speculum, a mirrour*, from ωπλαι, *visum est*. The Æolians transposed and doubled the ρ, changing ι into ε, Πριαμος, Περραμος, *Priamus*; μετριος, μετερρος, *mediocris, middling*.

In the degrees of comparifon it is sometimes rejected, αισχος, αισχιων, αισχις; μαχος, μηκιων, μηκισος: it is rejected, also, by the Dorians, σκηπρον, σκαπλον; μικρος, μιχος. The poets often transpose ρ, κρατος, καρτερος, *fortis, strong*; τεταρτος, τετρατος, *quartus, fourth*; εδραχον, εδραχον, *vidi, I have seen*. In like manner the Latins, αρπαξ, *rapax, rapacious*; μορφη, *forma, the form*; τερον, *tener, tender*; ριν, ρινος, *nasus, a nostril*. This letter, though it is radical and immutable in Greek, except in forming the comparative degree in -τερος, -er in English, is as servile as any other in the Latin. See THE CAUSES, &c. of the Latin Tongue.

Σ.

Σ: by the Dorians called Σαρ. *Dionysius* places it among the liquids; “a sound without grace or sweetness, αχαρι κ' ανδρες, and, if frequent, intolerable, ει πλεονασσει σφοδρα λυπει. *Pindar* is said to have written an intire ode without it, and another author to have taken every σιγμα from the *Odyfley* :” and yet no consonant, N excepted, is more frequent, and, therefore, more subservient to the purposes of grammatical inflexions. It is nearly related to the aspirate (´) which is formed by a mild breathing with the mouth open, which, if contracted, and the breath forced, produces a hissing sound; hence the aspirate is frequently expressed by *σ*, *υπ*, *sub*, *under*; *υπερ*, *super*, *above*; *εξ*, *sex*, *six*; *επτα*, *septem*, *seven*; *εδος*, *sedes*, *a seat*; *ιδρως*, *sudor*, *sweat*; *υλη*, *sylva*, *a wood*; *αλλωμαι*, *salio*, *I leap*. The aspirated letter *θ* is changed into *σ*, *θειος*, *σεος*, *divinus*, *divine*; *αγαθος*, *αγασος*: *τ* into *σ*, *αρκτος*, *ursus*, *a bear*; *ενιαυτος*, *ενιαυστος*, *annus*, *the year*:

Σ.

year: σ is changed, also, into τ, συ, τυ, *tu*, *thou*; σος, τεος, *tuus*, *thine*. Σ is allied to C, and changed into it, συν, *cum*, *with*. In some instances δε is removed, and σ supplies its place, ηδαιμεν, ησμεν; ηδαισαν, ησαν.

The Dorians in the first person plural of verbs use, instead of ν, λεγ-ομεν, λεγ-ομες; hence -mus in Latin, *leg-imus*: also, πλεον, *plus*, *more*; πριν, *prius*, *before*. The Æolians do the same in the infinitive, νοειν, *noeis*, *intelligere*, *to understand*; φιλειν, φιλεις, *amare*, *to love*. It is often added in the beginning, φω, φαζω, σφαζω; μερδω, σμερδω; ακ-ις, -ιδος, *sagitta*, *an arrow*; ει, *fi*, *if*; ειμι, *sum*, *I am*: in the middle, πρεσ-ευτατος, πρεσευτατος, *at*, *ast*: in the end, οικαδε, οικαδες; φερε, φερες, *fer*; ετω, ετως; Συλλας, *Sylla*; Κατιλινας, *Catilina*. On the contrary, it is taken away in the beginning, σμικρος, μικρος; σκεδαζω, κεδαζω; σφιν, *fibi*: in the middle, by the Athenians, who form the future and aorist without σ, τυπω, ετυπον, which are absurdly called
second

Σ.

second future and second aorist: in the end, by the poets, *πολλαχis, πολλαχι, sæpe, often; χωριs, χωρι, seorsim, separately*. It is also, omitted in the end by the old Latin poets; in the middle it is often doubled by the poets and Æolians, *οπισω, οπισω, postea, afterwards; εκαλεσα, εκαλεσσα*.

The Greeks of *Tarentum* and the Latins have *ω* for *ζ* in verbs in *ζω, φραζω, φρασω; μυζω, mussō*. The Æolians use *ω* for *π*, having a short vowel before it, *εμπιπω, εμπισω; οπιω, οωω; πεπιω, πεψω, πεωω, πετιω*.

Σ and Τ are nearly equal in the times of their occurrence, and are more frequent than any other letters, *ε, ι, ν, ο, α* excepted, and, therefore, are employed more than most other servile letters in grammatical inflexions.

The various cases of nouns are made from the article *ός*, which has the fem. *ης*, the dative plural masc. and neut. *οίς*, fem.

αις;

Σ.

αις; acc. masc. *εις*; fem. *αις*: hence the gen. of nouns in *-α* and *-η*, not increasing the number of syllables in the oblique cases, make the gen. in *-ης*, unless *α* has another vowel or *ρ* before it, for then *α* is retained. Nouns increasing in the oblique cases have the gen. in *-ου*, the voc. in *-ς*; the nom. and voc. plural masc. and fem. in *-ς*, except nouns in *-ω* and *-ως*. The dative plural of all nouns is made with *-ς*; and, also, the accusative plural, except in nouns of the neuter gender. Nouns in *-α*, *-η*, *-ας*, *-ης*, not increasing in the gen. end the dative plural in *-αις*, acc. in *-ας*. Nouns in *-ου* and *-ον*, not increasing in the gen. have the dative plural *-οις*, acc. masc. and fem. *-ους*; increasing in the gen. dative plural *-οι*, acc. *-ας*. Nouns in *-ων* and *-ως*, increasing in the gen. like those in *-ου* not increasing in the gen. end the dative plural in *-οις*, acc. *-ους*. The Athenians in nouns ending in *-ω* and *-ως*, and having equal syllables in all cases, retain *ω* in every case, and, therefore, in the dative and accusative plural have *-ως*.

The

Σ.

The future of the assisting verb is made by inserting σ into $\epsilon\text{-ομαι}$, $\epsilon\sigma\sigma\text{ομαι}$: hence every future is made by inserting σ , if the verb ends in two vowels, $\gamma\epsilon\lambda\alpha\omega$, $\gamma\epsilon\lambda\alpha\sigma\omega$; or adding σ , if the consonant will unite with it.

The labials with σ form the future in ψ , $\tau\epsilon\rho\pi\omega$, $\tau\epsilon\rho\pi\sigma\omega$, $\tau\epsilon\rho\pi\psi\omega$: the palatines in ξ , $\lambda\epsilon\gamma\omega$, $\lambda\epsilon\gamma\sigma\omega$, $\lambda\epsilon\xi\omega$: the dentals, δ , ζ , τ , θ , and $\alpha\varsigma$, in σ alone, $\alpha\delta\omega$, $\alpha\sigma\omega$; $\omega\alpha\iota\zeta\omega$, $\omega\alpha\sigma\omega$, &c. But the liquids, λ , μ , ν , ρ , $\mu\nu$, not readily uniting with σ , make the future by shortening the penult.

The future middle is formed from the active by turning $-\omega$ into $-\ομαι$: hence the *paulo post futurum*, prefixing the augment, $\tau\epsilon\text{-}\tau\upsilon\psi\text{-}\ομαι$: the other futures passive end in $-\sigma\ομαι$. The second person sing. of the assisting and every other verb in the active voice, and in every time and mode in the præterit and plusqperf. middle and aorists passive, ends in $-\varsigma$. If the first person sing. ends in $-\omega$ or $-\alpha$, the third plural ends in $-\sigmaι$;

Σ.

-σι; -ειν of the plusqperf. in the third plural -εισαν. The third person plural of all imperatives ends in -ωσαν: the imperative of the assisting verb is ἴσθι or εἴσο, εἴω: dual εἴον, εἴων: plural εἴε, εἴωσαν. If the imperative sing. ends in -αι, αἴω, the dual is -αἴον, -αἴων, plur. -αἴε, αἴωσαν. If the imperative sing. ends in -ε, -εἴω, the dual is -εἴον, -εἴων, plur. -εἴε, -εἴωσαν. If the first person sing. ends in -μαι, the second and third dual will be -διν, and the second plural -δε. If the first person sing. ends in -μην, the dual will be -μεδιν, -διν, -δην, the second plural -δε. If the first person sing. ends in -μαι or -μην, the infinitive will end in -ναι, and the participle in -μενος, except in the perfect passive τετυφθαι. The participle of the aorist active ends in -ας; of the perfect active and middle in -ως; of the aorist passive in -εις.

T.

T a dental, mute, servile letter. Σ is often turned into T by the Athenians, γλωσσα, γλωττα; φυλασσω, φυλαττω; σημερον, τημερον. The same is done, also, by the Dorians, συ, τυ, *tu*, *thou*; σος, τεος, *tuus*, *thine*; εισι, εντι, *sunt*. The Latins have *b* instead of τ in λιτρα, *libra*. In the beginning τ is added to words by the Dorians and Ionians, οτε, τοτε; εως, τεως; οσος, τοσος. The old Athenians inserted τ into many words, πολις, πολις; Πολεμος, Πτολεμος; ανω, ανω; τυπω, τυπω; κοπω, κοπω; κλεπω, κλεπω. In the genitive of some nouns in -ξ, τ intervenes, νυξ, νυκτος; ανα-ξ, -κτος; γαλα (for γαλαξ inusitat.) -κτος, *lac*, *milk*: it is rejected in ηγανον for τηγανον; πορτις, πορτις, *vitulus*, *a calf*; πλεπρα, πεπρα, περα, *a gammon of bacon*; αρκτος, *ursus*, *a bear*. The poets, Æolians, and Latins sometimes double it, οτι, οτι, *littus*, *littera*.

Prefix

T.

Prefix τ to every word in the article ὅς, ἡ, except in the nominative and vocative masc. and fem. sing. and plur. ὁ, ἡ, plur. οἱ, αἱ, and you form the article ὁ, ἡ, το, *hic, hæc, hoc*. Nouns often, participles always, in -ων and -αν, form the oblique cases masc. and neut. with τ, τυπῶν, τυπτοντος; τυψαν, τυψαντος; Ξενοφών, -φοντος; Θεραπευ-ων, -οντος. Nouns in -α, -ι, -ις, -ας, -αις, -ης, -εις, -ως, -ους, -ος, -αρ, have the oblique cases sometimes in -τος, βημα, -τος; μελι, -τος; δεμι-ς, -τος; δοξα-ς, -τος; δαι-ς, -τος; φιλοση-ς, -τος; οποιε-ις, -ντος; φω-ς, -τος; υς, ωτος; οδους, οδοντος; το τετυφο-ς, -τος; ἡπα-ρ, -τος.

Comparatives and superlatives are ordinarily made by adding -τερος and -τατος to the positive, rejecting ς, σοφο-ς, -τερος, -τατος; similar to the English *wise, wiser, wisest*: αγαθ-ος, *good*, has βελτιων or βελτερος, *better*, βελτις-ος, *best*; μικρος or λιτος, *little*, ε-λασσ-ων, *less*, ε-λαχισ-ος, *least*.

T.

In the assisting verb the third person present sing. is *ἔστι*; future sing. third per. *ἔσ-εται*; third person plur. *ἔσ-ονται*: hence in all verbs, if the first person sing. ends in *-μαι*, the third person ends in *-ται*, third plural *-νται*, except in the perfect passive; for it being impossible to pronounce *γε-γράφηνται*, *λελεχθῆναι*, this person is therefore expressed by the participle with the auxiliary verb. If the first sing. ends in *-μην*, then the third sing. ends in *-το*, and the third plural in *-ντο*. Imperatives in *-ε* and *-ον*, *-τι* and *-θι*, have *τ* in every person and number. The dual of every time and mode, except in the imperative, and when the first person sing. ends in *-μαι* or *-μην*, is formed with *τ*. If the first person ends in *-α* or *-ν* or *-μι*, the dual ends in *-τον* and *-την*: in other times it always ends in *-τον*, the imperative excepted. The second plural always ends in *-τε*, unless the first person sing. ends in *-μαι* or *-μην*, or when the imperative is in *-αι*, *-ε*, *-εο*.

Υ.

Υ ψιλόν: the Æolians and Latins turn α into υ, γλαφω, γλυφω, *fodio, I dig*; αἰκυλος, *uncus, a hook*: also υ into α, κυων, gen. κυνος, *canis, a dog*. Ο frequently changes into υ; from επι and ονομα, επωνυμος; ομφαλος, υμφαλος, *umbilicus, the navel*; Θεος, *Deus, God*; αντρον, *antrum, a cave*: also υ into ο, νυξ, *nox, night*; μυλη, *mola, a millstone*: into ε, ρυμος, *remus, an oar*; ρυμολχew, *remulco*.

Υ is often added, ιαχew, ιαυχew; φασκew, φαυσκew; γηδew, Dor. γαδew, *gaudeo, I rejoice*; ζητew, ζητεuω; ψαω, ψαυω, *tango, I touch*. Sometimes λ is rejected, and υ added, Αλκυων, Αυκυων, *Alcyone*; αγλαος, αγαυος, *splendidus, shining*; and in modern French, *autre*, originally from *alter*. The Ionians often join υ with ο, κορος, κερος, *juvenis, a youth*; ορος, ερος, *mons, a mountain*. The Latins frequently assume *u* for the *spiritus asper et lenis* in the middle of words,

Υ.

words, to prevent a concurrence of vowels, *ὑπ*, *sub, under*; *εἰμ'*, *sum, I am*; *οἶνος*, *vinum, wine*; *κλεις*, *clavis, a key*; *ἰξος*, *viscum, glue*; *χῶω*, *cavo, I hollow*, and *vacuo, I empty*; *ἰταλος*, *vitulus, a calf*; *λειος*, *levis, light*; *διος*, *divus, divine*. See CAUSES of the Latin Tongue.

Nouns in -ου, like the article, have the accusative plural in -ους, *λεγους*. Nouns increasing in the oblique cases, or having -ου in the genitive, if the nominative ends in -ω or -ως, contract the gen. sing. into -ους, and have the accusative plural -ους: if in -ευς, they have the vocative sing. in -ευ, the dative plural -ευσι: in every other case the *υ* is rejected; *νομευς*, *pastor*, voc. *νομευ*, dative plural *νομευσι*.

The feminine participle of the assisting verb from *ων* masc. is *ουσα* fem. Hence in all other verbs, if the masc. ends in -ων, the fem. ends in -ουσα, *τυπῶν*, *ουσα*; *τυφῶν*, *ουσα*, &c.

The

Υ.

The imperative present passive and middle, and the imperative, also, of the Attic aorist middle, end in -ε, τυπῆε, τυπῆ. The Attic future middle ends in -εμαι, first person plur. -εμεθα, τυπ-εμαι, τυπ-εμεθα.

Verbs in -υμι retain υ in every person, number, mode, present and imperfect, active and passive, -υμι, -υς, -υσι: dual -υτον, -υτην: plur. -υμεν, -υτε, -υσαν. Passive -υμαι, -υσαι, -υται: dual -υμεθον, -υσθον, -υσθον: plur. -υμεθα, -υσθε, -υνται. Imperfect -υμην, -υσο, -υτο: dual -υμεθον, -υσθον, -υσθην: plur. -υμεθα, -υσθε, -υντο. Imperative active -υθι, passive -υσο. Infinitive active -υναι, passive -υσθαι. Participle active -υς, pass. -υμενος.

Υ before γ, μ, σ, χ, is generally long. Verbs in -υμι in the indicative sing. active have υ long. In the dual and plural middle, and, also, in the imperative and infinitive, in every voice, υ is short: but υ in verbs of two syllables is long, κλυθι μς.

Φ,

Φ is one of the mute letters aspirated. It was pronounced stronger by the Greeks than the letter F by the Romans, which gave occasion to Cicero, as Quintilian relates, to laugh at a witness, who, being a Greek, could not pronounce the first letter of the word *fundanus*. This letter interchanges with others of the same organ, viz. the labials B, M, Π; β into *f*, βρεμω, *fremo*; βασκαίνω, *fascino*: φ into *b*, σφιν, *sibi*; νεφος, *nubes*; κυφος, *gibbus*: φ into *v*, σφω, *vos*; φυσκα, *vesica*.

One aspirated letter is sometimes used for another: Θ by the Æolians for φ, θηγες, φηγες, *feræ*; θυγα, φορις: χ into φ in αυχενα, αυφενα, *cervices, necks*. Perhaps εχis is changed into οφis, and from ιχis is made οσφus, *lumbus, the loin*.

In

Φ.

In φαυω, αὖω, *sicco*, *I dry*, and φευ, *heu*, the letter ω is lost, and the aspirate retained: sometimes the intire letter is rejected, as in ημι from φημι, *dico*, *to speak*; ην from εφην.

The præterit active of all verbs ending in -ω, with the labial letter π, β, φ, or πλ before it, makes the perfect in -φα with the reduplication, λειβω, λελειφα; τερπω, τετερφα; γραφω, γεγραφα; τυπλω, τετυφα: hence the plusq. active ετε-τυφειν: hence, also, the dual of the præt. passive in -φθον, plusq. passive -φθον, -φθην. Imperat. -φε. Optative -φοιμι. Subj. -φω. Infin. -φεναι. Participle -φως. The imper. perfect passive -ψο, -φθω; dual -φθον, -φθων; plural -φθε, -φθωσαν. Infinitive of the same time and voice -φθαι.

X.

X: an aspirated mute letter; one of those called *palatine*, γ, x, χ, which are formed, says Dionysius, “ by raising the tongue to the roof of the mouth near the throat, and uttering a sound with the breath. These letters differ little in pronunciation from each other: the x is slight, the χ stronger, and the γ between the two. The best letters are those which are uttered with the most breath, the next are such as are of a middle strength, and the worst, those which are pronounced with a faint breathing: for the letters that are full and strong, and which require an addition of breath, are the only ones that obtain an high degree of power or efficacy, and, consequently, come the nearest to perfection.”

The Latins express the letter χ by c, ch, and g, σικχος, *ficcus*; ὄρχη, *orca*; λειχω, *lingo*; βραχιων, *brachium*; ονυχος, gen. of ονυξ, *unguis*; αγγω, *ango*; χαλβανη, *galbanum*.

X.

Sometimes χ is rejected by the Latins, and the *digamma* υ inserted, $\beta\rho\alpha\chi\upsilon\varsigma$, *brevis*; $\mu\alpha\lambda\alpha\chi\eta$, *malva*; $\alpha\rho\alpha\chi\eta\nu\varsigma$, *araneus*, without the *digamma*: it is, also, rejected in the beginning of words, $\chi\lambda\alpha\iota\nu\alpha$, *laena*, or expressed by the aspirate only, $\chi\alpha\mu\alpha\iota$, *humi*; $\omicron\chi\omega$, *veho*.

Nouns in $-\xi$ form the gen. by changing ξ into another *palatine*, $\theta\omega\rho\alpha-\xi$, $-\kappa\omicron\varsigma$; $\acute{\alpha}\rho-\pi\alpha-\xi$, $-\gamma\omicron\varsigma$; $\kappa\omicron\rho\alpha-\xi$, $-\kappa\omicron\varsigma$; $\alpha\nu\alpha-\xi$, $-\kappa\lambda\omicron\varsigma$; $\omicron\nu-\xi$, $-\chi\omicron\varsigma$. The ξ returns in the vocative sing. and dative plural.

Verbs having a *palatine* before ω in the first person pres. indic. active form the perf. in $-\chi\alpha$ with the reduplication, $\lambda\epsilon\gamma\omega$, $\lambda\epsilon\lambda\epsilon-\chi\alpha$; $\omega\lambda\epsilon\kappa\omega$, $\omega\epsilon\pi\lambda\epsilon\chi\alpha$; $\tau\rho\epsilon\chi\omega$, $\tau\epsilon\tau\rho\epsilon\chi\alpha$: also before $\tau\omega$, $\tau\iota\kappa\lambda\omega$, $\tau\epsilon\tau\epsilon\chi\alpha$. X is retained in every mode of the perfect and plusqp. act. but in verbs in $-\gamma\omega$ the γ returns in every mode in the perfect middle; and, likewise, in the first person sing. and dual of the perfect and plusqp. indic. passive, and in the participle of the same time. The aorist and fut. passive receives χ , $\epsilon\lambda\epsilon\chi\theta\eta\nu$, $\epsilon\lambda\epsilon\chi-\theta\eta\sigma\omicron\mu\alpha\iota$. Ψ .

Ψ.

Ψ is one of the double letters, compounded of ω and σ, and, therefore, the Æolians and Latins wrote πσ for ψ, Πελοπες, *Pelops*; and sometimes in the beginning inverted the letters, placing σ before π, ψελλιον, σπελλιον, *armilla, a bracelet*; ψαλις, σπαλις, *novacula, a razor*. Ψε is used by the Dorians for σφε (φσε) hence *ipse* of the Latins. It is sometimes expressed by *bs*, as οψον, *obsonium*; αψινθιον, *absinthium*: it is omitted in αμαθος from ψαμαθος, *arena, sand*. On account of ω, this compound letter changes into another *labial* in the oblique cases of nouns, αραψ, αραβος; μεροψ, μεροπος; σκυραψ, σκυραφος. Ψ returns in the vocative sing. and dative plural,

Verbs in -εω, -πω, -πρω, -φω, form the future in ψ. The concurrence of σ, which is characteristic of the future, doth, with those *labials*, naturally produce the change of βσ, πσ, πρσ, φσ, into ψ. The optative

-οιμι;

Ψ.

-οίμι; infinitive -ειν; participle -ων. The future of the middle voice is made from the active by changing -ω into -ομαι; optat. -οιμην; infinitive -εσθαι; participle -ομενος. From the future active proceeds the aorist active, by changing -ω into -α, and prefixing the augment, ε-τυψ-α; imperative -ον; optative -αιμι; subjunct. -ω; infinitive αἰ; participle -ας. Hence, too, comes the aorist middle, by adding -μην to the active, ε-τυψαμην; imperative -αι; optative -αιμην; subjunct. -ωμαι; infinitive -ασθαι; particip. -αμενος. The *paulo-post* future passive is the same with the future middle, prefixing the reduplication, τετυψομαι. The imperative of the præterit passive ends in -ψο, τετυψο.

Ω.

Ω: "This, says that excellent critic, and elegant writer, Dionysius, though inferior to α, η, is to be preferred to υ, and the other vowels; for in forming it the mouth is open and round, the lips compressed,

Ω.

pressed, and the breath beats against the roof of the mouth. Pindar and the dithyrambic writers delight in the use of it."

The Athenians change *o* into *ω*, and preserve it in every case, in every number; λαος, λεως, *populus, the people*; ναος, νεως, *templum, a temple*: the Dorians, also, change *o* into *ο*, ορος, ορως, *mons, a mountain*: Ionians, δευρο, δευρω: Æolians, όσα, οσα. *O* in composition passes into *ω*, ονυξ, πολυωνυξ and εξωνυξ; ονομα, πολυωνομος and ανωυμος; οβολος, τριωβολον. On the contrary, the Bœotians, and sometimes the Athenians, resolve *ω* into *οι*, ήρωος, ήροιος; πατρωος, πατροιος; γελωος, γελοιος: the Latins, also, from κωμωδια have formed *comœdia*; from τραγωδια, *tragœdia*. *Αοι* changes into *ω* in the optative of βοαιοιμι, βωωμι; αοιδη, ωδη, αοιδος, ωδος. The Ionians contract *ό*, αυ into αυ, ό αυτος, ωυτος; το αυτο, τωυτο; ιαυτη, ιωυτεω, *sui ipsius, of himself*. The Dorians turn αυ into *ω*, αυλαξ, ωλαξ, *fulus, a furrow*; τραυμα, τρωμα, *vulnus, a wound*. The poets often use *η* for *ω*, πηισω, πηισω,

Ω.

πίωσω, *formido*, *I dread*; ψηχω, ψωχω, *rado*, *I scrape*. The Ionians and Dorians use ω for ε, εν, ων, *igitur*, *therefore*; βεν, βων; βεσι, βωσι; δυλος, δωλος; ιδυσα, ιδωσα; δυοδεκα, δυδεκα, δωδεκα. Ω is sometimes changed into υ, as φω-ρ, -ρος, *fur*, *a thief*. The Dorians contracted οε into ω, ὁ ἐγω, ωγω; ὁ ἕτερος, ωτερος: the Ionians and Dorians οα into ω, βοαξ, βωξ; ὁ Αδωνις, ᾧ δωνις; το απο, τω πο: the Ionians οη into ω, βοησω, βωσω, *clamabo*, *I will call out*; βοηδειν, βωδειν; ογδοηκοντα, ογδωκοντα. The Athenians inserted it in ειδα, ειωδα and εωδα, *consuevi*, *I have accustomed myself*; αφεικα, αφεωκα, *divisi*, *I have divided*. Sometimes it is rejected, οπισωθεν, οπισθεν; προσωθεν, προσθεν; κορωνη, *cornix*, *a crow*; αλωπηξ, *vulpes*, *a fox*. The dative sing. masc. and neut. nominative and accusative dual of the article ὅς, *qui*, *who*, is ω; the gen. plur. ων: hence the dative sing. and nom. and acc. dual of all nouns in -ου and -ον, end in -ω, λογω; and the gen. plural of all nouns ends in -ων, μυσων, λογων, ρητορων. The pronoun ἐγω added to the oriental אָנִי gives λεγ-εγω; hence λεγω, *lego*, *I read*.

The

Ω.

The termination of the first person pres. indicative and both futures active is in -ω, τυπῶ, τυψ-ω, τυπ-ω. The participles of these times end in -ων; the particip. of the præterit active and middle in -ως. In all imperatives the third person sing. ends in -ων; the third termination of the dual is -ων; the third plur. -ωσαν. The long vowels ω and η are, also, characteristic of the subjunctive mode in every time, which, from the first person sing. -ω, plural first person -ωμεν, third -ωσι, have the same terminations in all subjunctives in the active, in the aorists passive, and perfect active and middle: in other times, in the middle and passive voices the subjunctive terminates in first per. sing. -ωμαι, first per. dual -ωμεθον, plural first person -ωμεθα, third -ωνται. In verbs in -ωμι from οω, ω, as the contraction for οω, is retained in each person sing. διδωμι, διδως, διδωσι; in the imperfect εδιδων, εδιδως, εδιδω: the other times are formed regularly from δω.



PALÆOGRAPHIA GRÆCA:

THE
RISE AND PROGRESS
OF THE
L E T T E R S
IN THE
GREEK ALPHABET.

SUMMÆ SAPIENTIÆ FUISSE SONOS VOCIS, QUI IN-
FINITI VIDEBANTUR, PAUCIS LITERARUM NOTIS
TERMINAVISSE.

CICERO TUSC. LIB. I.

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PALÆOGRAPHIA GRÆCA.

THE art of writing was certainly very antient, as is evident from the sacred Scriptures ; and, indeed, commerce could not have subsisted long without it. Some marks must have been used in the most early times to distinguish the returns of the seasons, to assign and secure limits and boundaries, and to assist the memory on various occasions.

The Ægyptians, and many other nations, made use of the pictures or representations of objects, which pictures have been called Hieroglyphics. To such marks the Chinese owe the vast number of characters used by them in their writings. But the letters of the Alpha-bet, however varied or numerous, had their origin in the

East, and are the offspring of one parent. The names, the shape, the order, and the arithmetical power of these letters prove them to be all derived from one and the same source.

The Hebrew Alpha-bet is not very unlike the Phœnician, or what has been called the Samaritan : and I think that, upon a very slight inspection, it will appear most probable that the latter was derived from the former. The Hebrew is of a beautiful and regular construction, and may well be considered as a sacred character not in common use ; whereas the old Phœnician and the modern rabbinical characters are made with greater expedition, and seem to be derived from the same characters written in haste, and adapted to ordinary purposes.

Herodotus asserts that, upon inquiry, he found the rites of Bacchus were introduced into Greece by Cadmus the Tyrian, and the Phœnicians who came with him, and settled in Bœotia : all the names of the
 gods

gods came into Greece from Ægypt¹. Cadmus was the son of Agenor an Ægyptian. The Coptic letters are nearly the same with the Greek, but as the names are not Ægyptian, and no inscription has yet been discovered consisting of any of these alphabetic characters, till after the Greeks were in possession of Ægypt under the Ptolemies, it is nothing more than fancy or conjecture to imagine that the Ægyptians were the authors of them.

We are informed by Diodorus the Sicilian², that it was the opinion of some persons

¹ Πυθεσθαι δὲ μοι δοκεῖ μάλιστα, Μελαμπας τὰ περὶ τοῦ Διονυσίου παρὰ Καδμῶς τε τῆς Τυρίας καὶ τῶν συν αὐτῷ ἐκ Φοινίκης ἀπικομένων ἐς τὴν νῦν Βοιωτὴν καλεσμένην χώραν. σχεδὸν δὲ καὶ πάντα τὰ ὀνόματα τῶν θεῶν ἐξ Αἰγυπτῆς ἐληλυθεῖ ἐς τὴν Ἑλλάδα. Herod. l. ii.

² Πρὸς δὲ τῆς λεγούσης ὅτι Συροὶ μὲν εὑρέται τῶν Γραμμάτων εἶσι, παρὰ δὲ τούτων Φοινικεῖς μαθόντες τοῖς Ἕλλησι παραδιδάσκουσιν. ἔτι δὲ εἰσὶν οἱ μετὰ Καδμῶς πλευσάντες εἰς τὴν Εὐρώπην, καὶ διὰ τούτου τῆς Ἑλλήνας τὰ γράμματα Φοινικία προσεγορεύειν. φασὶ τῆς Φοινίκας ἐκ ἐξ ἀρχῆς εὑρεῖν, ἀλλὰ τῆς τύπης τῶν Γραμμάτων μεταθεῖναι μόνον. Diodor. l. v.

persons that letters were invented by the Syrians, from whom the Phœnicians first learnt their use, and then communicated them to the Greeks.

The Phœnicians, as the same persons say, only changed the shape or form of the letters, but were not the first who discovered them.

The inhabitants of Jerusalem are called Syrians of Palestine by Herodotus, and he describes their city by the same name it had of old, and which it still continues to have in the East³.

The same historian, declaring his own sentiments, says, that the Phœnicians un-

Literas semper arbitror Assyrias fuisse : sed alii apud Ægyptios à Mercurio, ut Gellius : alii apud Syros re-
pertas volunt. Utique in Græciam intulisse è Phœnice
Cadmum sedecim numero. Plin. Hist. l. viii. c. 58.

³ Από γὰρ Φοινίκης μέχρι τῶν τῶν Καδύτιος πόλιος, ἢ ἐν
Συρίων τῶν Παλαιστίνων καλεομένων· ἀπὸ δὲ Καδύτιος, ἐκείνης
πόλιος, ὡς ἐμοὶ δοκεῖ, Σαρδίων ἢ πολλῶν εὐασσόνος. Herod.
l. iii.

der Cadmus, with whom were the *Ge-phurei*, and many others, brought learning into Greece, and that the Greeks had not earlier the use of letters ⁴.

This is contradicted by Diodorus, Pausanias, Zenobius, and others. Diodorus informs us that Linus composed a book, upon the acts of the first Dionysius, in Pelasgic characters, and that the same were used by Orpheus and by Pronapides the preceptor of Homer ⁵. Zenobius ⁶ says, that Cadmus slew Linus for teaching characters differing from his. And Pausanias,

⁴ Οἱ δὲ Φοινίκης ἄνθρωποι οἱ συν Καδμῷ ἀπικομενοί, τῶν ἑσάν οἱ Γεφυραῖοι, ἀλλὰ τε πολλὰ, οἰκησάντες ταύτην τὴν χώραν, ἐσηγάγον διδασκαλίαν ἐς τὰς Ἑλλήνας, καὶ γράμματα, ἔκ ἐόντα πρὶν Ἑλλήσι, ὥς ἐμοὶ δοκεῖ. Herod. l. v.

⁵ Τὸν δ' ἐν Λίνον φασὶ τοῖς Πελασγικοῖς γράμμασι συντάξ-
αμενον τὰς τε πρώτας Διονυσίου πράξεις, καὶ τὰς ἄλλας μυθολογίας ἀπολιπεῖν ἐν τοῖς ὑπομνημασιν· ὁμοίως δὲ τούτοις χρησασθαι τοῖς Πελασγικοῖς γράμμασι τὸν Ὀρφεα, καὶ Πρωναπίδην τὸν Ὀμηρὸν διδασκαλον. Diodor. l. iii.

⁶ Τὰ ἐκ Φοινίκης γράμματα βελομενος διαδοθῆναι τοῖς Ἑλλήσι Καδμὸς ἀνείλε Λίνον, καὶ αὐτὸν ἰδία γράμματα ἐπιδεικνύμενον.

in his Attics, assures us, that he himself saw an inscription upon the tomb of Croebus, who lived at the time when Crotopus, who was contemporary with Deucalion, was king of the Argives. Letters, therefore, were in use among the Greeks long before the arrival of Cadmus.

The first letters used in Greece and Italy were called Pelasgic. The *Pelasgi*, whether of Ægyptian, or Syrian and Phœnician race, came into Greece, and were dispersed over all the country before the reign of Deucalion. Strabo⁷ says, all acknowledge

⁷ Τῆς δὲ Πελασγῆς, ὅτι μὲν ἀρχαίον τι φύλον κατὰ τὴν Ἑλλάδα πᾶσαν ἐπεπόλασε, καὶ μάλιστα παρὰ τοῖς Αἰολεῦσι τοῖς κατὰ Θετταλίαν, ὁμολογεῖσιν ἅπαντες σχεδὸν τι. Strabo, l. v.

The following account of the *Pelasgi* was composed and communicated by the learned and ingenious John Reinhold Forster:

Græciæ civitates, origines suas, quodam certamine, ad ultimam antiquitatem usque remove, solitæ erant. Sicyonis regnum antiquissimum fuisse testantur, Herod. l. vii. c. 94. Pausan. Corinth. & Achaic. Strab. l. viii. Castor apud Syncell. Chronogr. p. 97.

Argivum

knowledge the *Pelasgi* to be an antient tribe, settled over all Greece, and principally

Argivum Inachium regnum paucis annis Sicyonio recentius, regiam habuit, *Argos* dictum *Pelasgicum*; hinc vix ulli dubio locus est, Pelasgos & Argos cum Inacho confedisse.

Thebis Bœoticis, in Attica & Arcadia & ubivis fere per universam Græciam Pelasgos fuisse, totius pene antiquitatis testimoniis confirmare facillimum foret; at cum res sit notissima, nec quenquam fugiat, qui Græcas literas vel parum degustarit: id satius duco heic monere, Pelasgos ab omnibus vetustatis scriptoribus, pro advenis haberi, nec tamen ulli eorum, id excidisse, undenam primitus profecti sint. Sunt mihi plures rationes, quæ me induxere, ut Pelasgos Ægyptios fuisse credam, eas vero, si tantum unquam mihi otii fuerit, alio loco exponere animus est; id nunc heic loci observasse sufficiat; Ægyptios ab omni ævo colonias in longinquas emisisse regiones, præsertim in Græciam & Syriam, quam rem forte Ister Milesius, qui, ni memoria me fallit, de coloniis Ægyptiorum scripsit, pluribus persequutus est: nec mirum! Ægyptium enim regnum jam ab omni retro ævo florentissimum fuit. Sacra equidem pagina, nos docet, jam Abrahami imprimis vero Josephi & Mosis tempore Ægyptum fuisse regnum opibus valentissimum, & à mercatoribus jam tum temporis res ad luxum facientes importatas fuisse: unde facile patebit, Ægyptios

pally in Æolia and Theſſaly. Hence Herodotus^s afferts that the Arcadians, Athenians,

jam tum varias exercuiſſe artes, ſcientiis operam dediſſe, & ſcribendi artem literarumque uſum habuiſſe. Phinrus enim gravis imprimis & diligens auctor, diſertis verbis. id teſtatur l. vii. c. 56. *Menon in Ægypto literas invenit, xv. annis ante Phoroneum.* Cùm vero ex mea ſententia Moſes Danai & Sefoſtridis tempore vixerit, certe literarum uſus, Moſe multo antiquior fuit in Ægypto. Sefoſtris ille & alii ante eum Ægypti reges, undique duces cum copiis, unaque cum iis juvenes ex ſacerdotali tribu dimiſſere, qui præſertim in Græcia, homines tunc paſſim per agros palantes, ferarumque ritu viventes, in urbes coëgère ad vitam cultiorem, moresque minus feròs traduxère, cultum deorum & myſteria inſtituère; & ne denuo hæc cultior vitæ ratio, aboleri & oblivioni tradi poſſet, imprimis operam dedère, ut hæc gentes uſum literarum & artem ſcribendi edocerent: & has literas, *Pelaſgicas* fuiſſe ſuſpikor. *Juvenis* enim uti & *Filius* Ægyptio ſermone appellatur αλος vel ελος, cum articulo πi-ελος, vel dialecto Thebaidis πe-ελος vel π-ελος. Ægyptiorum ſacerdotes in varias claſſes diſtributos fuiſſe, quis eſt qui neſciat? Γραμματεὺς ſeu ſcriba, non ultimæ claſſis ſacerdotio apud Ægyptios fungebatur; iſ Ægyptiis Γροι vel Γραι vocatur: π-ελοςΓραι igitur fuit, *juvenis ſacerdotalis ſcribæ* munere fungens, & talem unumquemque *Pelaſgorum* fuiſſe credo, qui poſtmodo numero

nians, and others, were called *Pelasgi*. And in another place⁹, he informs us that the people of Athens, who were *Pelasgi*, changed their speech with their letters; plainly intimating, that before that time they spoke the language, and used the characters, of the *Pelasgi*. Almost the same thing is said of the Romans by Dionysius¹⁰ of Halicarnassus, who tells us that they spoke a mixt dialect, not perfectly Barbarian, nor perfectly Greek, but made use of both, and for the most part the Æolian.

The *Pelasgi* were reduced by Deucalion, Hellen, and Cadmus. They were not suf-

mero aucti, gentem peculiarem constituere Græcis sunt visi; revera autem *Pelasgi* fuere, colonii ab Ægyptiis dimissi, in varias maris Mediterranei regiones,

⁸ Πελασγοι Αρκαδες—Πελασγοι Κραναιοι—Πελασγοι Αιγιναιοι— Herodot. l. vii. viii.

⁹ Το Αττικόν εθνος εον Πελασγικόν, ἀμὰ τῇ μεταβολῇ εἰς Ἑλλήνας καὶ τὴν γλῶσσην μετεμάθε. Herodot. l. i. c. 57.

Αττικά γραμματα, τὰ ἀρχαία, ἐπιχωρία. Heyseh.

¹⁰ Ρωμαίοι δὲ Φωινὴν μὲν; ἢ τ' ἀκρὰν Βαρβαρον, ἢ τ' ἀπὴρ-
τισμένως Ἑλλάδα φθεγγοῦνται, μικτὴν δὲ τινὰ ἐξ ἀμφοῖν, ἥς ἐστὶν ἡ πλείων Αἰολίς. Dionys. Halicarn. l. i. c. 90.

ferred by the last conqueror to retain their antient name; and it is, therefore, not very surprising that letters were no longer permitted to be called Pelasgic. In Peloponnesus, the *Pelasgi* were now called Dorians, and in Arcadia they preserved their name longer than any other of their tribe did in Greece.

The Romans were instructed in many things by the Arcadians, who came into Italy under Evander. Pliny and Tacitus¹¹ both assert, that the old Greek characters were the same as the Roman. Dionysius¹² says, that the Romans had them from Greece sixty years before the siege of Troy.

The

¹¹ Veteres Græcæ fuisse easdem pænè, quæ nunc sunt Latinæ, indicio erit Delphica tabula antiqui æris. Plin. Hist. l. vii. c. 58.

In Latium eas (litteras) attulerunt Pelasgi. Id. c. 57.

—Et formæ literis Latinis, quæ veterrimis Græcorum. Tacit. Annal. l. xi.

¹² Μετα δὲ 8 πολὺν χρόνον γόλος ἄλλος Ἑλληνικὸς εἰς ταῦτα τὰ χωρία τῆς Ἰταλίας καταγεται, ἐξηκοτῶ μαλιστα εἰς πρῶτον τῶν Τρωικῶν ὡς αὐτοὶ Ρωμαῖοι λεγούσιν, ἐκ Πάλλαντες πόλεως

The most antient inhabitants of Rome were the Sicilian Barbarians; and after them the Aborigines, Αβοριγίνες, as Dionysius ¹³ calls them, took possession of it, by means of a long, successful war. These lived

πολεως Αρκαδικης αναστας· ἦγειτο δὲ αποικίας Ευανδρος. — Λέγονται δὲ καὶ γραμμάτων Ἑλληνικῶν χρῆσιν εἰς Ἰταλίαν πρῶτον διακομισαί, νεώτῃ φαίνεται Ἀρκασι. — Τὸ δευτέρου ἔθνος Ἑλληνικόν, μετὰ Πελασγῶν, ἀφικόμενον εἰς Ἰταλίαν, κοινὴν ἔσχε μετὰ τῶν Αβοριγίνων οἰκισίν. Dion. Halicarn. l. i. c. 31. 33.

¹³ Τὴν ἡγεμονίαν γῆς καὶ θαλάσσης ἀπάσης πόλιν, ἥ νυν κατοικοῦσι Ρωμαῖοι, παλαιότατοι τῶν μνημονευομένων λέγονται κατασχεῖν Βαρβαροὶ Σικελοί, ἔθνος αὐθιγενές. Τὰ δὲ πρὸ τούτων, καὶ ὡς κατεῖκετο πρὸς ἑτέρων καὶ ὡς ἐρημός ἦν οὐδεὶς εἶχε βεβαίως εἰπεῖν. χρόνῳ δὲ ὑγερὸν Αβοριγίνες αὐτὴν παραλαμβάνονσι, πολέμῳ μακρῷ τῆς ἐχούσας ἀφελόμενοι· οἱ τὸ μὲν πρότερον ἐπὶ τοῖς ὄρεσιν ὄκνῃ ἀνὲν τειχῶν, κωμηδὸν καὶ σποράδες. ἐπεὶ δὲ Πελασγοὶ τε καὶ τῶν ἄλλων Ἑλλήνων τινες ἀναμειχθέντες αὐτοῖς, συνήραντο τε πρὸς τῆς ὑποτερμονίας πολέμῳ, τὸ Σικελικὸν ἔθνος ἀπαναστήσαντες ἐξ αὐτῆς, πόλεις περιέβαλοντο συχναί, καὶ περὶ σκευάσαν ὑπὸ ἡκούῃ αὐτοῖς γενεσθαι πᾶσαν, ὅσῃν ὀρίζουσι ποταμοί, &c. Τῆς δὲ Αβοριγίνας, ἀφ' ὧν ἀρχεῖ Ρωμαίων τὸ γένος, οἱ μὲν αὐτοχθόνας Ἰταλίας γένος αὐτοκᾶθ', &c. Ἄλλοι δὲ λέγουσιν ἀνέστις τινὰς καὶ πλανήτας, ἐκ πολλῶν συνελθόντας χωρίων, κατὰ δαίμονα περὶ τυχεῖν ἀλλήλοις αὐτοῖσι, καὶ τὴν οἰκισίν ἐπὶ τοῖς ἐρμασί καταστήσασθαι, ζῆν δὲ ἀπὸ ληστείας καὶ νόμῳ.

lived in the mountains without walls, and were dispersed about in villages: they were joined by the *Pelasgi* and other Greeks, &c.

νομης. αλλοι δε Λιγυων αποικιες. — Λιγυες οικησι μεν και της Ιταλιας πολλαχη, νεμονται δε τινα και της Κελτικης. — Ει τω εντι Ελληνικον φυλον ην τα των Αβοριγινων, ως Κατωι και Σεμ-
πρωιω και πολλοις αλλοις ειρηται, τειτων εγνονον αυτο των Οργανων πειθομαι. Id. l. i. c. 9, 10. 13.

I shall here take leave to insert a conjecture from the preface to the Hebrew lexicon, at the end of my Dis-
sertations upon the Origin, &c. of Languages:

The Αβοριγινες, *Aborig Ines*, according to Dionysius of Halicarnassus, were not αυτοχθονες, nor called *Aborig Ines* from *ab* and *origo*; for they were not the first inhabitants, but born in the mountains, and so named απο ορος and γενος, as he says; but I rather believe they were a colony that came by sea, and settled on the coast, than that they came from the mountains, and that they were called Αβοριγινες from גוי, *adjecio* ἢ *Caldaico in fine vocis*, and עבר ober, *gens transfuga*; which is agreeable to Genebrard's opinion, that the *Aborigines* were a people driven out of Canaan by Joshua, and came and settled in Italy, where they had *Sabatus* their king; a name, no doubt, taken from שבת *abat*, or שבתין *abatōn*. If I am, also, right in deriving γεφυρα, *a bridge*, from עבר ober, the Γεφυραιοι will be another word for Αβοριγινες. *Valeat quantum valere potest.*

The

The Aborigines, to whom the Romans owe their origin, were, according to some, the first inhabitants; according to others, they came from various places in search of better fortune, living by robbery and pasture: others suppose them a colony of Ligurians.—The Ligurians inhabited several parts of Italy, and some of them were Celts.

The Romans did not receive the Alphabetic names of letters from the *Pelasgi*; nor is it probable that the *Pelasgi* made use of the same names.

Letters were first introduced into Greece and Italy by the *Pelasgi*; they were afterwards subjected to some considerable alterations by Cadmus, and further still by the Ionians.

The Africans, Spaniards, Celts, and Etrurians, as well as the inhabitants of Greece and Italy, all made use of Pelasgic or Phœnician letters.

The Greeks, at first, had no more¹⁴ than sixteen: these, without the names of Alpha, Beta, &c. they received from the old *Pelægi*. When Cadmus entered Greece, he gave them the names, and added to the old characters three more letters, ZETA, ETA, XI, and as many *επισημα*, or numeral characters, BAU, SANPI, KOPPA; all which are taken from the Phœnician alphabet, as is evident from their names, their shape, and place and power. These, with the Pelægic characters, complete the Phœnician alphabet. Some other change, also, it is probable, might have been made by Cadmus in the shape of some of the letters. That any of these characters were invented by Simonides or Palamedes, or any other Greek, is a fable that does not deserve credit; since they are all exactly in their proper place, as in the Hebrew, Syriac, or Phœnician alphabet.

¹⁴ Τῶν συγγραμμάτων πρῶτον μὲν ἔχοντων ἑξ καὶ δέκα,
 ἑνὰ ἑννεακάδεκα τὰ συμπάντα γοίχεια,
 καὶ καθεξῆς μέχρις αὐτῶν τὴν εἰκοστὴν τεσσαρῶν.

Joh. Tzetzes Chil. xii. v. 61.

The Ægyptians, Greeks, and Romans added several letters to the Phœnician alphabet. The present Greek alphabet is the Ionic¹⁵, having five letters added to the end of that which they received from the *Pelasgi* and Phœnicians. H was, at first, an aspirate, and by the Ionians, and all other Greeks after them, used for the long E. This improvement is ascribed to Callistratus of Samos; but the time when it was introduced is uncertain: by the advice of Archinus it was adopted by the Athenians when Euclides was archon, *an*^o 11, *Olymp.* xciv.

TO illustrate, in some measure, what has been said of the rise and progress of the letters of the alphabet, a collection of alphabets is annexed.

¹⁵ Gentium consensus tacitus primus omnium conspiravit, ut Ionum literis uterentur. Plin. Hist. l. vii. c. 58.

The first column consists of Phœnician characters, selected from Crinesius, Scaliger, Boderianus, Duret, Montfaucon, &c. These all are written after the eastern manner, from right to left. Their resemblance to the most antient Greek letters may be determined by inspection: the characters to the right approach nearest to the Hebrew, those to the left to the Greek.

Next to the Phœnician is the famous Sigeian inscription: this was written above five hundred years before Christ. Several copies of the characters it contains have been sent into Europe; the first of them by William Sherard, consul at Smyrna. This inscription has been admirably well explained by Chiffol, in his Asiatic Antiquities. It is written in a manner which the Greeks express by the term *βαστροφῆδον*, as the ox ploughs; that is, the first line is from left to right, and the second from right to left; the third as the first; the fourth as the second, &c. In this column the first letter, if there are more than one, is formed as the Phœnician from right to left,

left, the other from left to right, as in Europe.

The Nemean inscription may be seen in the *Thesaurus Inscriptionum*, collected by Muratori, and illustrated by Mons. Bimard Baron de la Bastie, who proves it to be next in antiquity to the Sigeian inscription, and that it is preferable to it, with respect to the elegant formation of the characters.

The fourth column contains the characters used in the Delian inscription, brought from the East by Mons. Tournefort, who copied it from the base of a statue thrown down in the island of Delos. See Montfaucon's *Palæographia Græca*, p. 121. The true reading is in Chifful's *Asiatic Antiquities*, p. 16. In this inscription Mr. Chifful thinks he has discovered the Æolic *digamma*, corresponding with the Phœnician *vau*. O is here used for *g*.

In the next column is an Athenian alphabet, copied from one of the many mar-

bles in the pavement of the church called *τῆς σταυρομένης*, of the crucified, and sent to Paris about the year 1674, by Mons. de Nointel the French ambassador at Constantinople. This monument was erected during the Peloponnesian war, soon after the death of Cimon the Athenian general, and about four hundred and fifty years before Christ.

The characters used in the *Teiorum Diræ*, and which are explained by Chishull, p. 96, are certainly Ionic, and, for age or rarity, not to be compared with the Sigeian.

The characters in the next column are taken from the Farnesian pillars, erected by Herodes Atticus, a man of consular dignity, a scholar, and a lover of antiquity, who lived during the reigns of Trajan and his immediate successors. Philostratus reports, that when Adrian the sophist saw these letters, he cried out, *Πάλιν ἐκ Φοινίκης γράμματα*, Behold letters again from Phœnicia! Joseph Scaliger was mistaken, when
he

he fancied that the use of the old Ionic characters continued to the time of Herodes Atticus. See Montfaucon, p. 135—141.

The Heracleian letters are inscribed on a brass plate, or table, brought into England by Mr. Brian Fairfax. This inscription explains the limits of some lands dedicated by the *Heracleenses* to Bacchus.

The *Marmor Sandvicense* was brought from Athens by the present Earl of Sandwich, and has been illustrated with a very learned commentary, by the late Dr. Taylor. It was erected three hundred and seventy-four years before Christ.

The remaining characters, which were used in different ages, are all taken from Montfaucon, p. 336. The seventh, in the uppermost line, is from the *Marmor Diodori Apiae*, lib. ii. c. 7. The eighth, ninth, tenth, eleventh, from the *Gemmae Basilidianæ*. The tenth is frequent on tables and marbles. The twelfth is used in the
Glossarium

Glossarium Laudunense. The thirteenth is in books after the fourth century; the fourteenth in some copies of the tenth century; the fifteenth in MSS. of the ninth and tenth century; the sixteenth in MSS. after the tenth century. The seventeenth is the same with T prefixed, marked by a little line over it.

F I N I S.



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